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**On the cover**: Adoration of the Magi, fresco by Giotto (Assisi, Lower Basilica 1308)

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# Editorial

"**Porco Giuda" [Pig Judas] (folk exclamation)**

Few remember (with the exception of Marcello Veneziani) the publisher Giovanni Volpe (1906-1984), the son of the more famous historian Gioachino. And yet, although he did not strictly belong to the so-called counterrevolutionary school (that was of another generation, still linked to the Risorgimento), he did so much - at his own expense - for the intellectual and human formation of young traditional Catholics in Italy (I remember his history conferences at San Miniato al Tedesco). During the modernist revolution of Vatican II, *Volpe* publishers printed many books in defense of Catholic Tradition, and among these I remember one, because of the title,

**The Church of Judas does not exist. However there are Judases still hidden in the Church of Christ, and just as Judas, who had become a traitor, remained hidden in the Apostolic college right up to the Garden of Olives: it is no coincidence that the Lord allowed one of His own to betray Him, so that we would be not be scandalized by all the traitors who have followed one another in the history of the Church.**

"La Chiesa di Giuda?" [*The Church of Judas?]*". It was authored by another historian, and an expert in Freemasonry, who was alongside Archbishop Lefebvre at the birth of his work: Bernard Faÿ

L'OSSERVATORE ROMANO

Giovedì Santo

Giuda e lo scandalo della misericordia

(1893-1978). The work, published in France in 1970, was quickly translated into Italian and, referring to Vatican II, took as its subtitle the words of the Gospel according to Saint Matthew XXVII, 16: ..*Giuda cercava l'opportunità di tradirlo*. [*Judas looked for the opportunity to betray Him*]. The author humbly specified in a warning that his was a historical and not a theological study, leaving doctrinal questions to "*competent theologians*"; and in fact, from a strictly theological point of view, the "Church of Judas" does not exist. However, there are Judases still hidden in the Church of Christ, and just as Judas, who had become a traitor, remained hidden in the Apostolic college up to the Garden of Olives: it is no coincidence that the Lord allowed one of His own to betray him, so that we would not be scandalized by all the traitors who have followed one another in the history of the Church; it had to suffer, and still suffers, not only from external and declared enemies but also, and I would say most of all, from internal and hidden enemies. Saint Pius X reminds us: *that the partisans of error are to be sought not only among the Church's declared enemies; they lie hidden, a thing to be deeply deplored and feared, in her very bosom and heart, and are the more pernicious, the less conspicuous they appear. We allude, Venerable Brethren, to many who belong to the Catholic laity and, what is far more lamentable, to the ranks of the priesthood itself, who, feigning a love for the Church, but lacking the firm protection of philosophy and theology, indeed thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, they vaunt themselves, lost to all sense of modesty, as reformers of the Church; and, forming more boldly into a line of attack, assail all that is most sacred in the work of Christ, not sparing even the person of the Divine Redeemer, whom, with sacrilegious daring, they reduce to a simple, mere man. Though they themselves express astonishment, no one can justly be surprised that We number such men among the enemies of the Church, if, setting aside consideration of the internal disposition of their soul, of which God alone is the judge, one is acquainted with their tenets, their manner of speech, their conduct. Nor indeed will he err in accounting them the most pernicious of all the adversaries of the Church." (*Encyclical *Pascendi)*. Not only enemies of the Church then, but among the most pernicious among them, just like Judas. For Monsignor Benigni, modernism, like Judas, "*is the betrayer of the Church*". Already the Apostle Saint Paul declared himself as "in danger from false brothers" (the Judaiziers: 2 Cor. 11,26) and modernists are true descendents of the false brothers of that time.

We should not be surprised then, at the sympathy these modernists feel for the traitor par excellence, Judas Iscariot, and who hypothesize (or affirm) his salvation. This is an already old aberration (see S*odalitium* No. 50 *I novissimi secondo Giovanni Paulo II*; *Sodalitium* no. 60, pp. 55-56: and here we are under Ratzinger!). If Ratzinger and Wojtyla already justified Judas, imagine Bergoglio! And in fact, on Holy Thursday (the night of the betrayal!) of 2021, the first of April (unfortunately not a joke), *L'Osservatore Romano* dedicated its issue not on the priesthood or the Eucharist, but on the Traitor. On the first page was printed a repulsive image in which a nude Jesus is depicted kneeling at the seminude Judas, dead from suicide (the tree is in the background), all this under the headline: *Gesù e lo scandalo della misericordia* [*Jesus and the scandal of mercy*]. Mercy toward whom? Toward Judas, obviously! (and after him, a fortiori, his emulators and imitators of yesterday and today). The director of *L'Osservatore*, Alberto Monda, revealed in his editorial who was the inspiration, if not the client, of that Holy Thursday issue dedicated to Judas: "Pope Francis", and he

informs us of the fact that "*behind the desk of the Holy Father*" there are two images: the first is of a capital of a column capital at the Basilica of Santa Maria Maddalena in Vézelay, which depicts "Judas hanged" and Jesus the Good Shepherd "*carrying him on his shoulders*"; the other is precisely the horrifying picture that a "*loyal Frenchman*" gave him following a reference that Bergoglio made to the aforementioned capital. On pages 2 and 3 are published: a passage by "Cardinal" Martini from the book *Le tenebre e la Luce* [*The darkness and the Light*], one by the writer Giuseppe Berto, *L'uomo più solo* [*The loneliest man*], taken from the book *La Gloria*, one by Giovanni Papini, *Mistero di un no* [*Mystery of a no*], taken from the *Storia di Cristo* (in *Il Diavolo*, a book placed on the Index, Papini will also support the future forgiveness of Satan), and Don Primo Mazzolari's homily for Holy Thursday 1958: "*Nostro fratello Giuda,* where *"the Trumpet of the Holy Spirit in the land of Mantua*" (as John XXIII called him) stated that first saints to enter Paradise were Judas and the two thieves (yes: not one, but both). Strangely, Bergoglio's own words, which took inspiration from Don Mazzolari's, are not reported. But we will do so. He gave them on June 16, 2016 in the Basilica of Saint John Lateran on the occasion of the opening of the ecclesiastical conference of the diocese of Rome: "*It came into my hands – surely you know of it – the image of that capital of the Basilica of Saint Mary Magdalene in Vézelay, in the South of France, where the Camino de Santiago begins: on one side there is Judas, hanged, with his tongue hanging out, and on the other side of the capital there is Jesus the Good Shepherd carrying him on his shoulders, he carries him himself. It's a mystery, this. But these medieval people, who taught catechesis with illustrations, understood the mystery of Judas. And Don Primo Mazzolari gave a good speech, one on Holy Thursday, about this, a good speech. He is a priest not from this diocese, but he was from Italy. A priest from Italy who understood this complexity of the logic of the Gospel well. And the one who got his hands dirtiest is Jesus. Jesus got himself dirtiest. He wasn't a "clean" person, but he went to the people, among the people and took the people as they were, not as they should have been."* And for those who do not believe their eyes, they can at least believe their ears: **https://www.youtube.com/watch?v=Y2bs9c74SAc**

The capital at Vézelay is so important for Bergoglio that on March 9, August 2, and October 2 of 2017, he returned to the theme. Yet, is it true that the capital at Vézelay (which is not in the south of France) depicts the Good Shepherd with Judas on his back? Doesn't the image of Judas hanged, and the one of the Good Shepherd carrying a sinner on his back, represent the opposition between those who accept and those who refuse the mercy of God? Or does the Good Shepherd, as it seems, have nothing to do with it at all? It seems the one who does have something to do with it was the first one to interpret the capital in this way, Eugen Drewermann, the "theologian" reduced to the lay state (see *Il Timone*, no. 162, April 2017) in his book released by the "catholic" publisher Queriniana exactly in 2015. In any case a capital has less value than the Gospel, which revealed damnation for the "son of perdition" for whom it would have been better if he had not been born.

*The capital of the Basilica of Vézelay (which is not in the south of France) with Judas hanged and Jesus carrying him on his back, according to Bergoglio*

In antiquity, the ancient Gnostics venerated Judas, the origenist Mercifuls described him as saved; today the modernists appoint him as their apostle. An article from 2018 (*Giuda Apostolo e Diavolo. Bergoglio papa e Diavolo?* [*Judas Apostle and Devil. Bergoglio Pope and Devil?*]) defends the bizarre idea that yes, Bergoglio is like Judas, a "devil" (John 6, 71-72). But Judas was at the same time an Apostle and Devil: his seat was not vacant; the same can be said of Bergoglio. The article's author forgets that it's one thing to be an Apostle,

*The video in which Bergoglio explains his theory on the capital in Vézelay*

another to be a Pope; one thing to be an Apostle before the foundation of the Church, another to be one afterwards; one thing to be an Apostle at the moment of calling, another at the moment of betrayal. By confusing everything, you confuse ideas. Judas was an Apostle when he was called: was he not still one, having lost the faith, at the moment of his betrayal? And if he was one, the Church had not yet been founded, and he was not destined, like Peter, to be the visible head of the Church. And all this was to say that the Vicar of Christ is a Devil, without realizing that this strange loyalty to Bergoglio is offensive to Christ, of which a "devil" would be Vicar and representative not only externally and humanly (*materialiter*) but also really (*formaliter*).

We, however, continue to oppose modernism and modernists, the principal enemies of the Church, hidden within the Church, but not representing the Church. We leave it to the self-proclaimed "moderates" to defend an Authority to whom they deny any authority in practice.

It is the line taken by this magazine, a line that has remained immutable from 1986 until today.

*The kiss of Judas (painting by Caravaggio)*

*Medieval fresco that shows Judas hanged With the devil carrying away his soul (Giovanni Canavesio, Our Lady of Fontaines, Briga Alta*

Exegesis

# Stabat Mater. The presence of Mary at the foot of the Cross of Jesus

*Father Ugolino Giugni*

**A comment on the words of the Gospel: "Woman, behold your son" which are also one of the scriptural foundations of Mary's spiritual maternity towards all men, and therefore they take on a unique interest and importance for Catholics who believe in the universal mediation of Mary.**

The Gospels contain six expressions that Our Lord pronounced on the Cross before his death, and in particular those from Saint John are the ones in which we find those beautiful words that He said to his mother, with which she became our mother as well. It is the third word spoken by Our Lord from the Cross, taken together with the fifth and the sixth reported by Saint John, which are not found in the synoptics (this confirms the integrative character of the fourth Gospel that fills the gaps of the others).

In this article we would like to comment on the presence of the Madonna at the foot of the Cross and better understand the sense of the words "***Woman, behold thy son***", drawing inspiration, as always, from the writings of the Fathers of the Church, the medieval commentators and the more recent and well known authors of exegesis and spirituality. This passage of the Gospel is also one of the scriptural foundations of Mary's spiritual maternity towards all men, and therefore they take on a unique interest and importance for Catholics who believe in the universal mediation of Mary. This belief is confirmed by Pope Leo XII who in 1895 said that: "The mystery of Christ's immense love for us is revealed with dazzling brilliance in the fact that the dying Saviour bequeathed His Mother to His disciple John in the memorable testament: '*Behold thy son*.' Thus in the person of John, in conformity with what the Church has constantly taught, Christ declared her to all men, and firstly to those who would believe in Him." (1)

**The text of the Gospel**

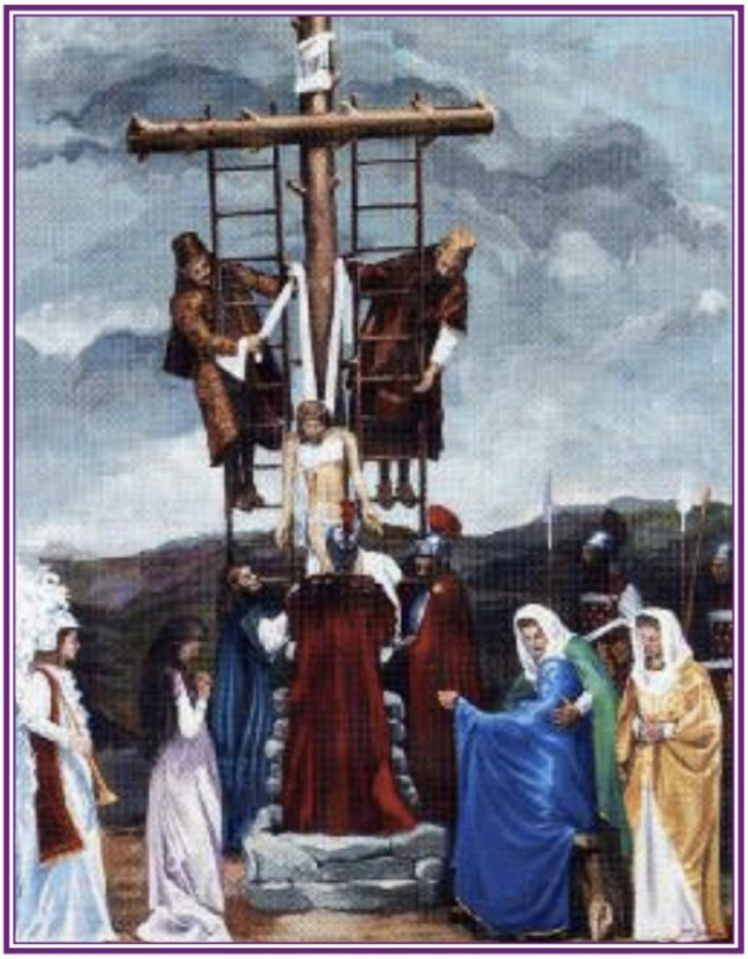
"*Now there stood by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas and Mary Magdalene. When Jesus, therefore, saw his mother and Disciple standing, whom he loved, he said to his mother: 'Woman, behold thy son.' After which, he said to his Disciple: 'Behold, thy mother.' And from that hour, the Disciple took her to his own."* (John 19, 25-27).

**The presence of Mary at the foot of the Cross**

The presence of Mary at the foot of the Cross is attested, as we have seen, in the Gospel of Saint John. The presence of the Madonna is clear proof of the sublime love that she bore for her Divine Son; she could very well have not been there, so as not to suffer more herself and cause Jesus to suffer further. If before the passion, the Madonna was respected, venerated, and loved as His mother, at that moment she appeared on Calvary instead as the mother of one who was condemned to death, a criminal in the eyes of the people, and the same ignominy of the condemned fell also on the mother. The Gospel tells us that the Madonna "*stabat*" (2), stood under the cross; she was "*obedient unto death, death on the cross*" (Phil. 2,8) like her son, and looking upon her Lord and her son, she understood, and pitied all his sufferings; that which Jesus suffered in His body, she suffered in her heart. It could be said that Mary was the mirror of Jesus, since she reproduced in her heart the suffering that Jesus bore on the Cross; for the most Holy Mary it was, in fact, a true martyrdom. No one else other than the Madonna, thanks to her exquisite and immaculate sensitivity, was able to perfectly understand what Jesus felt at that moment.

• The famous Mariologist and Servant of Mary, **Father Roschini**, commented with wisdom and intelligence on the presence of Mary at the foot of the Cross: "The ocular Evangelist, Saint John, with a masterful brushstroke, describes to us the presence of Mary at Calvary. He tells us that together with other women *present at the cross of Jesus stood His mother.*" (19,25) **Stabat**. She was there, standing, and therefore, not at all abandoned or half languid in the arms of the pious women, fainting on the ground, as some artists of the past have rendered the scene. In fact, the Madonna, by virtue of the gift of integrity, always maintained, even in the midst of the most oppressive bitterness, full dominion over herself and all her passions.

Thus she stood, before the altar of the world, in the attitude of the priest offering the victim. She stood, before the cross, like a mirror standing before a person or object, to better reflect within herself, in her mind, in her heart, and in her entire being, each and every one of the torments of the Redeemer, to offer them with love, together with his torments, to Divine justice as Coredemptrix. Truly ineffable torments! The Mother's anguish, in fact, was in proportion to the Son's tenderness. Her pain was proportionate to her love for Him. Her love for Jesus - her son, her God - was oceanic in breadth, as was her pain in seeing him torn apart before her maternal eyes. They were the torments of that spiritual birth, by which not one, but billions of men, humanity itself, spiritually killed by the sin of Adam and those of his descendants, were given birth, throbbing with a divine life - the life of grace. She had conceived them on the day of the Incarnation in joy, with Jesus their head, in Nazareth. She now gave birth to them in pain on Calvary." [3]



*Deposition from the Cross (Giorgetto Giugiaro 2018, Church of S. Giovanni Battista, Garessio, Cuneo*

• Mons. **Gottardo Scotton** wrote: "*The Mother*; more than a few painters wanted to depict Mary at Calvary in the throes of death, collapsed under a nightmare of anxiety. Attributing this extreme despondency to the Virgin, which is neither supported in the authority of the Gospel, which says that *Mary stood*, nor in tradition, is something completely inappropriate and offensive. Her pain certainly was most intense, just as her love was most intense, but it was accompanied by that heroic magnanimity and those celestial hopes that befit the Mother of God." [4]

• Thus, Abbott **Giuseppi Ricciotti** rather comments: "Among those whom Jesus saw from the top of the cross, only a small group, standing only a few steps away from him, gave him some comfort. But was it comfort, and not rather an increase in pain? The group, in fact, was made up of family members or friends, who were not prohibited by Roman law from attending the spectacle, as long as they did not come near to offer succor to the crucified, which would have been prevented by the soldiers on guard. The names of this little group closest to the cross was given to us by the eyewitness, who, however, omits his own name, designating himself as the disciple whom (Jesus) loved; in addition to John, then, making up part of this group was the mother of Jesus, his mother's sister, Mary of Cleophas (Alpheus), and Mary Magdalene (John, 19, 25). In turn, the Synoptics, after having narrated the death of Jesus, record that another group was present, more numerous but further away, formed by women who cried and lamented: the women who assisted Jesus in his ministry and had followed him from Galilee to Jerusalem (Matthew, 27, 55-56; Mark, 15, 40-41). Among the women of this second group are mentioned Mary Magdalene (as in the first group), Mary the mother of James the Younger and Joseph (this too was the Mary who appeared in the first group as Mary of Cleophas), as well as a Salome and the mother of the sons of Zebedee, the latter two being one and the same person. That at least two women are named in both groups is not surprising, because it is appropriate to the moment in which each group is named, that is, before the death of Jesus the closest group, and after his death the furthest one - and meanwhile some must have passed from one group to the other. In the closest group, therefore, together with the favored disciple, stood the mother of Jesus. Was it a comfort, that view from the crucifix? Just as she was prevented by the soldiers from coming any nearer to him, so the nails prevented him from making any gesture towards her. They could communicate with each other only with their gaze; Mary's voice was impeded by her crying; Jesus' voice was impeded by his extreme weakness. The mother looked at her son, and perhaps she thought of how, in a unique way, those limbs had been

brought into the world in her womb, while now they had become the utmost of frightful objects: the son looked at his mother, and perhaps he thought how that woman had once been proclaimed blessed among women, while now she had become the object of supreme pity. But at a certain point, the crucified, having gathered his strength somewhat and nodding towards his mother with his head, said: Woman, behold your son; then nodding to His favored disciple: Behold your mother. In this, the dying man testifies he is forever united with the greatest of his earthly loves, the woman of Bethlehem, and the young man who had heard his heart beating at the last supper. From that day John took Mary into his house." (5)

• Mons. **Carlo Landucci** rightly notes that, in the Gospel of Saint John the Apostle, the Madonna is never mentioned by her name, Mary (as did Saint Mark, Saint Matthew and Saint Luke) but is always presented with "the highest, sublime dignity as the 'Mother of Jesus'", and that by him, in his Gospel, "she is suddenly introduced in the splendor of her 'sublime omnipotence' at the wedding feast at Cana." (6)

Again **Mons. Landucci**, in his beautiful work *Maria Santissima nel Vangelo*, speaks of the "wondrous triad": "On Calvary, while the great drama of the Redemption is about to end, we contemplate the wondrous triad: Jesus, Mary, John: the new Adam, the new Eve, the new humanity. So that the meaning can be clearer, Mary is called '*woman*', the 'woman par excellence (7), the new mother of the redeemed; and John, having to represent everyone, is not indicated with any proper name, but with the qualification that must ultimately mark anyone who belongs to the new humanity: '*The disciple whom (Jesus) loved*' (Jn. 19, 26). What dignity in this new Adam: he is the man God! What greatness in this new Eve, she is the Immaculate Mother of God!

Let us compare them to the ancient pair, Adam and Eve. Compared to the divinity of the new Adam, Mary is certainly much inferior; but in terms of her humanity she is, in a certain respect, far above; not in the sense of intrinsic greatness, as is obvious, but in being His Mother, by her giving him His body, while in the ancient pairing Eve's body was taken from Adam's.

What immense greatness and sanctity was also in the favored disciple, who was chosen to represent all of humanity and to receive, in its name, the testament of Jesus!

And what greatness, too, is to be found in the one who was called to substitute himself as Mary's son, even if only on the level of an earthly familiarity, taking her to his care. This circumstance should not be overlooked or minimized, despite knowing that the bond mainly proclaimed by Jesus

*Saint John "the disciple whom Jesus loved"*
*Giotto: detail of the Crucifixion, Assisi*

was one of spiritual sonship. Indeed, it must be duly noted that such relationships with Mary, in the earthly family order, demanded spiritual qualities flowing from his mystical sonship in order to be suitable.

This tended to shape his soul according to Her Immaculate Heart and therefore according to the Divine Heart of Jesus. And thus the good, earthly sonship to the Virgin, required also the resemblance of their hearts.

That harmony therefore, which alone was between the heart of Mary and the Heart of her Divine Son - and which, as we have seen, the Divine Maternity corresponded to the admirable relationship between Mother and Son, at Nazareth, and afterwards - was achieved also, proportionately and progressively, between the heart of John and that of his Mother. And thus John had to increasingly embalm himself with humility, perfume himself with purity, ignite himself with faith and love.

Jesus' word was real and efficacious. That is, He revealed, and what He said was actually generated: He generated and also had already appropriately generated; that is, he had already prepared their hearts.

The Eternal Word, in the same way that He had prepared the heart of St. Joseph so well to take Mary to him as his bride, had certainly prepared the

heart of St. John well to take her to himself - mystically and supportingly as his mother (with that level of already achieved mystical conformity, required by the act of supporting). Then, after the annunciation of the Angel, Joseph took her to himself as spouse (Mt. 1, 24); and here, after the words of Jesus, John takes her as his mother (Jn. 19, 27).

And indeed he had the humility of one who was the youngest of the apostles; the purest of virgins; the faith of one who had written the fourth Gospel, the greatest of all - where the verb 'to believe' (used by Saint Mark nine times, by Saint Matthew five times, by Saint Luke also five times) he repeats seventeen times - and the love of the one who rested on the Divine Heart of Our Lord at the Last Supper. What a son he had to be with such a Mother!" [8]

• **Saint Ambrose:** "Before the cross the mother stood, and while the men ran away, she remained intrepid. Consider that she, who had not lost heart, might have lost her dignity. She looked with pitying eyes upon the wounds of her son, for whom she knew redemption would come to everyone. She looked upon the ignoble spectacle, not fearing the executioners. The Son hung on the cross, the mother offered herself to His persecutors." [9] Elsewhere, the holy bishop of Milan said: "(The Most Holy Virgin) was not inferior in faith, strength and ardor of charity to Abraham who, by Divine Will, wanted to sacrifice his only son Isaac by his own hand." [10]

• **Saint Bernard** "And for you was it not perhaps a sword which truly pierced your soul, 'and reached unto the division of your soul and your spirit' (Hebr. 4, 12). 'Woman, here is your son?' What an exchange! You are given John instead of Jesus, the servant instead of the Lord, the disciple instead of the Master, the son of Zebedee for the son of God, a simple man for the true God! How could this word not have pierced your most delicate soul, when the mere memory of it breaks our hearts, even if they are made of stone and steel?" (The sermons on her twelve stars).

**The words of Jesus: "Woman, behold your son"**

The Lord Jesus, having seen the Madonna, his Mother, standing before the Cross, turns first to her, and then to the "disciple whom Jesus loved" to leave to us his testament: the spiritual motherhood of Mary before all of mankind. We must reflect on the fact that the words of Jesus were the words of God and immensely efficacious, that is, they produced their effect with certainty; similar to what happens in the sacrament when the priest says "This is my body", the bread becomes the body of Christ, in the same way, this happened to Mary: thanks to those words she became, really and efficaciously, our mother, and we men, represented by Saint John who, being a priest, was a public man, became Mary's son. With these words, the Lord gives to us all he has: dying on the cross, he took nothing for himself, not even the Madonna, but rather he gives her to us as mother; it is a complete dispossession of everything, and even of the effects most dear to him. When Most Holy Mary gave birth to her divine and only begotten son in Bethlehem, she did so without pain and in joy for that auspicious event, while on Calvary, she gave birth to us men, her degenerate and sinful children, in the paroxysm of her sadness over the death of that Son, her Jesus.

Let us now comment on these words of Gospel of Saint John given by various authors, beginning with Father **Roschini**: "To this sublime, sweet, and painful spiritual motherhood, the mind of Christ was turned when, pointing to John with his head, the third expression came from his heart '*Woman, behold your Son*!' And then, nodding to the beloved disciple, he added: "*Behold, thy Mother*!". Mary, the Mother, and John, the beloved disciple, occupied the liveliest and most pulsating part of his heart. He therefore wanted to unite them with an indissoluble bond, in time and in eternity. And from that day, the beloved disciple took Mary to him, into his house, and continually showed her filial tenderness.

That these words of Christ transcend the very narrow limits of a private, domestic affair (recommending his own mother to the solicitous care of his beloved disciple) [11], is clearly evident from the circumstance of time and place in which such words were pronounced by Christ, from the same words and from the same interpretations that were given by the ordinary ecclesiastical magisterium. These words were, in fact, pronounced in the most solemn hour of the life of Christ and of Mary, in the most solemn hour of all of history, and all the world. Furthermore, these words were pronounced in a public place, in the greatest temple of the universe, on the very altar of the world, the Cross. If it had been a simple, domestic, private affair, such words would have been uttered, much more appropriately, in a private place, that is, within domestic walls, in a moment given to private interests, and not publicly, in the most solemn moment of the ages. Therefore, the very words used by Christ demand such an interpretation. And in fact: if Jesus had in mind only a simple, private, domestic affair, that is, the recommending of his mother, who, until her death, remained a widow and alone, he would have limited himself to saying, turning to his mother: '*Woman, behold your Son*!', and he would not have added: '*Behold, your Mother*!' With that dual expression, then, clearly correlated, he meant to signify a true spiritual motherhood of Mary toward all men,

represented by Saint John, and the true spiritual sonship of all men toward Mary. The same term, 'Woman' in place of 'mother', spoken at that moment to Mary, allows us to sufficiently understand that Jesus, at that moment, did not look exclusively at his own mother, but his thoughts ran to that 'woman' prophesied by the Protoevangelium, immediately after the crime of our ancestors; to that woman who, as 'mother of the seed', or of the Messiah, would, with resounding revenge, have crushed the head of the infernal serpent who had triumphed over Eve, the 'mother of all the living', the figurement of Mary, the true 'mother of all the living'. Finally, the same common term of 'disciple', in place of his proper name 'John', which the Holy Spirit used in recalling for us that sublime episode, almost suggests that Jesus gave his own mother, not to a private person, but to the 'disciple', that is, to all his disciples, to all the followers of Christ as their mother. This is the interpretation given by the ordinary ecclesiastical magisterium to the aforementioned words of Christ, as a result of the repeated assertions of Pius VII, Leo XIII, Pius X, Pius XI and Pius XII. Everyone agrees in recognizing the proclamation of the spiritual and universal motherhood of Mary in those words, at the very moment in which she received her crowning. After this solemn proclamation by the Redeemer, the maternal heartbeat, as broad as the earth, which was enkindled in the heart of Mary at Nazareth, at that very moment in which she spiritually conceived us, is intensified in an inexpressible way. [(12)]"

"Thus the most tender mark of pain and of love, the most wonderful of wonderful circumstances, can only be grasped by considering Jesus in his words and behaviour in this great proclamation, and Mary in her interior response.

Jesus could not make any gesture, except with his Divine Head pierced, bleeding, all battered and soiled, except with his eyes covered in tears and blood.

He turned his face, therefore, and looked with his divinely loving but painfully exhausted gaze at his Immaculate Mother, whose tender eyes were exhausted by tears: '***And Jesus***, *seeing* ***his mother***...' (Jn. 19, 26). It was their last look of love and pain.

The eyes of Jesus were supplicating; those of Mary were burning with offering.

His divine, livid lips then moved to pronounce a word. Oh! Would he say: 'Mamma!' Instead he uttered an expression full of greatness, but foreign to the sweetness of familiar intimacy: since it was not the moment for comfort, but of sacrifice [(13)]. He said, "**Woman!**"

It was an appellative that was fitting for Jesus to give to his Mother, since he was

*The Blessed Virgin and Saint John*
*(Gaudenzio Ferrari, Chapel of the Crucifixion,*
*Sacro Monte di Varallo, Sesia*

proclaiming her universal mission. From the first word of his discourse, the Savior elevated her to the highest level of Redemption. The heartbroken Virgin could not have expected anything else in that solemn moment. With her soul intent on grasping every nuance of expression and thought of the dying Jesus - with the appropriate light from above, which she certainly did not lack, as now she had to join in the fulfilment of the divine mission, just as she did not fail to associate herself with its beginning when she was called, in the Annunciation - did the full meaning of this expression penetrate her. The 'woman' of the wedding at Cana came back to her mind, when she, fully aware, strongly and confidently encouraged the Divine Redeemer to begin the great public journey of our redemption, which now had its tragic fulfilment. And she waited, vibrant with sacrifice and love, for the great word of Redemption.

And it came. Jesus, in fact, turned his gaze slowly to John - who was there, 'next to' her - and continued and completed the sentence, directed at Mary: "Behold, your son". The intimate meaning of John's universal representative function certainly shone brightly upon her. She was presented with the sweetest bond that would hold her fast to John and, through John, to all of us; but at the same time, she was presented with that most painful sword, which would break - on earth - the other divinely sweet bond with Jesus. Her motherhood for us would have to be accomplished at such a price. We could not be welcomed into her maternal heart - observes St. Augustine - if not on the condition that Jesus was taken from her by his death on the Cross, that is, on the condition that a kind of substitution took place, us for her Divine Son.

The words of Jesus, while they vividly called to her mind the tragic reality of his impending death, and introduced her to a whole family of new children, also broadened - with the divine efficacy that is always combined with his divine words - her Immaculate Heart, made supremely sensitive by pain, in a supreme 'fiat' of offering, and in a most tender heartbeat of maternal love for us. Mary offered Jesus for us - in union with Jesus who offered himself - 'making a holocaust of every maternal right and maternal love' (Enc. *Mystici C. Chr.*, 1. c.).

The boundless greatness of her love was equal to her immense pain, which She embraced for her new children.

This interior heartbeat, perfectly manifested in Jesus' divine gaze, was Mary's immediate response to the words addressed to her by the dying Redeemer.

In the Annunciation, when Mary Most Holy became the Mother of the Eternal Word Incarnate, *conceived us* to the life of grace, there was a conversation with the heavenly emissary: first there was a heavenly proposal, then her affirmative response, and therefore the fact occurred immediately. Something similar also occurred now, at the foot of the Cross, when She gave *birth* to such a life of grace. Here too there was a kind of conversation, in three stages.

Firstly the Divine Motherhood was presented to her: '*Behold, you will conceive and give birth to a son... and he will be called the Son of the Almighty…*'. She, anticipating His passion and her own torment, heroically gave her assent. Then, the Incarnation occurred: '*And the Word became flesh*'.

And now, she was presented with the fulfillment of her mystical Motherhood, by another heavenly emissary, the Redeemer himself. Her heart, not only seeing the passion of Jesus and his own torment, but actually living it in all its tragic fullness, joined to His boundless passion. And it happened. This free encounter with divine design, associating her with the merits of Jesus, could not be missed this time too: even much more so now, at the culmination of the great journey accomplished. And Jesus was able to continue, and mutually address his words to John and - through him - to all of us: '*Behold your mother*.'

There, had been the divine annunciation to Mary. There, had been her final assent. Then the mystical birth happened and was proclaimed by John: the Heavenly Mother was She.

It is always the same style of divine encounters: a few dense words, in a sublime trilogy. The announcement, the implementation; in the middle, Mary's response, said from the heart, without words, but expressed clearly with her demeanor. Her remaining there, at the foot of the Cross, signified her heroic assent.

She was used to speaking to her Divine Son, more with deeds than with words: as had happened when she attended the wedding feast at Cana." (14)

• Father **Raimondo Spiazzi o.p.:** "The dying Jesus performs an act of delicate love towards his Mother, more necessary than ever now that in her painful association with his Passion, the sword prophesied by Simeon to pierce Mary's heart had reached its very end! It is his testament for his friend and for his mother. (...) Nearly unanimous tradition has interpreted these lines, giving them that value (on her spiritual Motherhood) and we therefore have here a scriptural-traditional argument of great importance. What seems most significant to us is the presence of Mary in that supreme hour, standing before her son, who carries out the work of liberation from Satan." (15)

• **Saint Augustine** says: "This is undoubtedly that hour in which Jesus, about to change water into wine, had said: "*Woman, what has this to do with me? Mine hour is not yet come*". At this moment in which he was about to do divine things, he refused her as if she, who was the mother, not of his divinity, but of his humanity, were not known to him. But now, suffering in his humanity, with human feeling He honors the one who made him man. This is a moral instruction, and it is by his own example that the good Master commends us to the pious care that children owe to their parents, so that even this wood upon which hung the limbs of a dying man, become a pulpit of the Master who teaches." (16) Again: "Mother of Christ, in the natural sense of the word, Mary becomes spiritually the mother of all the members of the body of her son, because, through her love, she cooperated (with her son) to give birth to his faithful members in the Church." (17)

• Father **Ludovico Da Ponte**: "Woman, behold thy son; with these word is meant to say: I do not forget you, nor do I forget the duty I have as your son; but as I am departing from this world, I leave John in my place as your son, so that he might take up the office of son, serving and doing what I would have done for my mother. He did not want to call her Mother, but Woman: primarily to not cause her affliction in hearing such a tender name: secondly and principally to show how detached he was from everything that was flesh and blood, attending to the work of his heavenly Father, and for this reason we do not read that he ever called the Blessed Virgin this name of Mother.

The Virgin understood that her son was leaving her to die, so that when she saw this, she reflected on that unequal exchange being made, exchanging the living Son of God for the son of a poor fisherman, and from the Master of heaven to

an earthly disciple. O Savior of the world, if, when meaning your disciple, you said to your Mother: *Mulier, ecce filius tuus*: Woman, behold your son: thus also you meant yourself when you said these words to her." (18)

**The words of Jesus: "Son, behold your mother" and Saint John's response.**

Let us now consider Landucci's comments on the second part, the words that Our Lord addressed to the apostle "whom Jesus loved" and to John's response: "In an exchange characterized by such profound, interior resonances it is difficult to think that John's heart was not appropriately prepared and enlightened, and that he did not give his own intimate and conscious response.

The hypothesis that he subjectively understood the words of Jesus there and then not in their true and universal meaning, but in a purely temporal sense of affectionate assistance to the Virgin Mother, while not absurd, is very unlikely, even based on the characteristics of the Evangelist, as already recorded above. Just as the Virgin was well aware of her representing humanity in giving her assent at the Annunciation, so too John must have been aware in giving his assent he was representing humanity towards Mary. There had to be a response, his internal assent, to spiritually become her son.

The external sign of that interior, filial understanding with the Mother of grace, was taking her into his home: '*And from that moment, the disciple took her to his own.*' Already we observe what sublime, interior perfection this implies. And it is natural that, at least when he wrote these words, their obvious spiritual meaning was very well present to him, that is, the taking of Mary to himself interiorly, conforming to the feelings of his heart.

*The Crucifixion (Giotto, Basilica of Assisi)*

And he certainly will not have missed the great law of sacrifice, whereby this sonship had to be acquired at the feet of the crucified Jesus, and standing there, *next to Her*.

We too cannot hear - so to speak - this divine proclamation unless we climb Calvary with John. We must hear it amidst the groans of Our Lord and the sobs of Mary, we must have his divine exhausted eyes bring us to the foot of the Cross, and close to his Mother: since it is a question of supernatural sonship, which is the pledge of heaven, that is, the participation in the Jesus' glory.

That is, a participation that first requires the conjunction with Jesus and Mary in pain: "*And if (we are) children, (we are) also heirs: heirs of God and co-heirs of Christ, however if we suffer with him, it is so we may be glorified with him* (Rom. 8, 17)." (19)

- Mons. **Gottardo Scotton:** "Behold your mother; this was a kind of testament. Therefore all the just are represented in Saint John. As in his praying for the crucified, Jesus Christ prayed for all sinners; as in his promising paradise to the good thief, he promised it to all repentant sinners; so in assigning his Mother Mary to Saint John, he assigned to her all those who would be called his disciples." (20)
- **Father Ludovico Da Ponte**: "But the Lord's charity towards us went further in these words, and the intelligence of his Mother penetrated further in hearing them; because with these words he not only gave St. John to her as her son, but in him, all the other disciples that he had, and would have until the end of the world, for all of whom together, and for each one in particular, he said to her: *Mulier, ecce filius tuus*: Woman, here is your son: take my disciple as your son, and all those who will be my disciples: because my will is that you be the mother of all, and they your children, and that you take them as if they were your own children. yours, procuring their good with every solicitude." (21)
- The Dominican **Father Marco Sales** wrote: "It is almost the universal opinion today, regarding John at the foot of the Cross as representing all of humanity, and it takes the view that we ourselves have all been entrusted as children to the Most Holy Mary, and that we receive her as our mother." (22)

One interesting observation to make on this verse of the Gospel, which Cornelius a Lapide noted in quoting Saint Ambrose, is that these words of Jesus to the beloved disciple imply the fact that Saint Joseph, husband of Mary, had already died, since otherwise the Lord would have confided the Holy Virgin to her spouse and not to Saint John since "the marital bond shall not be abrogated." Regarding this, **Landucci** too, wrote: "If Saint Joseph had been alive and if he too found himself at

*St. Thomas Aquinas (Sandro Botticelli)*

the foot of the Cross, the donation in such a manner would not have been possible. The Virgin would, in fact, have been entrusted to him; but he could not have taken, on the other hand, a position as a son, so that - as Saint John embodied - all of us were embodied mystically. We can therefore see from this perspective the providentiality of his previous passing. And for this reason alone, the sadness of that early death had profound justification: so that all of us could be mystically called to Calvary to Mary's maternal embrace. Our Marian sonship therefore cost the Holy family the immense pain of its three members: Jesus and Mary for having climbed Calvary, and Joseph for not being able to climb it." [(23)]

All of us must take the most Holy Mother "with us" in the same way in which did Saint John (And from that moment, the disciple took her to himself); she must be for us our true spiritual mother who generates and regenerates us at every moment to the life of Grace: if we are disciples of Jesus we must have Mary as Mother, since the Divine Son entrusted her to us at the foot of the Cross.

**Saint Thomas Aquinas**

Let us now look, in a separate section, at the thoughts of the Angelic Doctor. In his "*Comments on the Gospel of Saint John*" [(24 )] Saint Thomas writes: "The fact that the women remained there, near the Cross, while the disciples had abandoned him, and had fled, highlights their devout constancy. Job (19, 20) had said: '*my flesh is consumed and my bones have cleaved to my skin*'; as if to say that the disciples, symbolizing the flesh, had gone; while women, representing the skin, had adhered to Christ."

Continuing, the text proposes Christ's concern towards his mother: '*Then Jesus, seeing his mother, etc*'. Firstly, what is shown to us is his solicitude in assuring his mother's affection to his disciple; and secondly, entrusting his mother's care to his disciple: '*He said then, to his disciple: Behold thy mother*'.

Regarding the first point, the text states: '*Jesus, seeing his mother, and there with her, the disciple whom he loved, said to his mother: Woman, behold thy son*'. As if to say, until now I have cared for you, I have not forgotten you, and I leave you to this disciple. And in this, emerges John's dignity. Notice, however, that when he said to his mother (Jn. 2,3): '*they have no wine*', etc., he replied *'my hour has not yet come*', that is, the hour of my Passion, which is the hour in which I have to suffer in the nature that I received from you; but when that hour comes, I will recognize you. Therefore, at this moment, he recognizes his mother. As if saying the performance of miracles is not expected of me by the nature I received from you; but from that eternal generation which I have received from the Father, that is, inasmuch as I am God.

Regarding the second point he said to his disciple '*Behold, thy mother*'. In such a way, that is, that he would care for her like a son, she would love him as a mother loves her son.

In the sentence that follows ('*and from that moment, the disciple took her to his own*') is indicated the prompt obedience of the disciple. According to Bede, in the Latin text, one reads: *accepit eam in suam*, meaning: take the mother of Jesus as your own mother."

In his *Catena Aurea*, the Angelic Doctor writes: "John has taught us, what the others have not, how He, hanging from the Cross, called to His mother. He valued it more that the victor over the torturers should show the offices of devotion towards His mother, than that He should grant the celestial kingdom of eternal life. For if it was religious to give life to the thief, a much richer work of devotion it is for a son to honor his mother with such affection. *Behold,* He says, *thy son; behold thy mother*. Christ made His Testament from the cross, and divided the offices of devotion between His Mother and the disciple. Our Lord made not only a public, but also a domestic Testament. And of this His Testament, John sealed it as a witness worthy of such a Testator. A good testament it was, not of money, but of eternal life, written not of ink, but with the spirit of the living God: *My tongue is the pen of a scrivener who writes swiftly* (ps. 44,2). Mary, as was becoming the mother of our Lord, stood before the cross, when the Apostles fled, and with sorrowful eyes beheld the wounds of her Son. For she looked not upon death, but upon the salvation of the world; that is, perhaps knowing that

her Son's death would bring this salvation, she who had been the dwelling place of the King, thought that by her death, it might be added to that universal gift. But Jesus did not need any help in saving the world, since he reserved it all to himself without help, as we read '*I have been even as a man with no help, free among the dead*'. (Ps. 87,5). He indeed accepted the affection of a parent, but He did not seek another's help. O holy mothers, imitate her, who, in her only beloved Son, has set you an example of such maternal virtue: for you have no more loving children, nor did the Virgin seek consolation by again becoming a mother."

**Her Spiritual motherhood**

We must first of all understand what is meant when we use the term "mother": in its proper sense, a mother is she who, through her generation, cooperates to transmit life, specifically such that she already possesses; other maternal functions such as the feeding and education of children are secondary and accidental, and can be exercised by people other than the mother. The Blessed Virgin Mary is called "the mother of all creatures" in the true and proper sense, in that she cooperated to communicate to us, through a true generation, life not of nature (which is the competence of our natural mother), but of grace (which is a mysterious, but true, participation of natural and divine life - *divinæ consortis naturæ*). Man was created by God with supernatural life which was lost to himself and his descendents due to original sin. The mission of Christ and Mary was that of redeeming, that is, regenerating humanity to this lost supernatural life, and this happened through the Incarnation, Passion, and Death of Jesus. This restoration of spiritual life is a true rebirth and is poured out to all men through the merits of Jesus and Mary. (25)

"A further reason that must be a foundation of our Marian devotion and which must bring us to honor the Madonna in a particular way, is the fact that she is our Mother and therefore by paying her filial homage we resemble Jesus even more, who loved and venerated his holy mother. Saint John says that '*we are not sons of God in name alone, but by fact*' (1 Jn. 3,1), such that we are truly children of the Most Holy Virgin. Are there dogmatic fundamentals that give us certainty of being the children of Mary? First of all it is based on the dogma of our incorporation to Christ as members. Isn't a woman a mother when she is a source of life for others, as soon as she communicates her own life? And in the supernatural order, where does the divine life arise in us, destined not to cease with death like the life of the body, but to blossom in eternal glory? Eve gave us natural life contaminated with sin, but the life of grace was

*The Madonna at the foot of the Cross becomes the mother of men (Monte Berico, Vicenza)*

communicated to us through Mary, the new Eve, associated with the new Adam by God's will (...).

Nevertheless, it is standing at the foot of the Cross, among the torments of her compassion, that Mary will be perfectly consecrated the mother of the human race. At that moment, didn't she perhaps reach the summit of her earthly life, fully implementing the Fiat of the Incarnation and happily completing the mission preordained by the Supreme Wisdom? Associated with the immolation of her son and almost fused with him through an impulse of love, she had, as did He, only one will: to submit to the Father; only one intention: to suffer so as to fulfill eternal designs. For this moral union, and entirely subordinated to the one Mediator, Mary was coredemptrix; thus she generated us to supernatural life, and truly became our Mother.

Jesus himself wanted us to understand these great truths. Let us carry our thoughts to Calvary: from up on the cross on which in agony he lets sublime words come from his lips, the meaning of which, mysterious and profound, was only little by little understood in the Church. The last words of a dying son are sacred to a mother's heart, and Mary loved Jesus more than any creature could ever do; as a mother, and a mother filled with all the treasures of grace, she was drawn towards him with all the impetus of her affection.

And so what were Jesus' last words to his mother? - Mary was close to him, motionless at the foot of the cross; she stared at her dying Son, and welcomed his last utterances into her heart: '*Father, forgive them...*' (Lk. 23, 34); '*Today you will be with me in paradise*' (Ibid. 43)... Then Jesus lowered his eyes on his Mother and on his beloved disciple: what will he say? In a dying voice he said: '*Woman, behold your son*' (Jn. 19, 26).

*Pope Pius X*

For Mary the supreme words of Jesus are a testament of incomparable value. In Saint John we can see all the faithful souls for whom Mary became their mother, but let us not forget that he had been ordained a priest the previous evening, and as such he represented the entire priestly body. How sweet it is for me to think that at the hour of his death, in the most solemn moment, Jesus turned to us, and in the person of his beloved disciple he gave us his Mother". (26)

"But then let us also consider the immense preciousness of this authentic right that is given to us by Jesus with his words, to call ***our Mother*** his mother, the Immaculate Conception. There could actually remain some legitimate doubts or fears in calling upon the Holy Virgin in that way - despite the knowledge of the intimate supernatural ties that bind us to her - out of respect for her motherhood towards the Son of God.

Ultimately, only Jesus, the Divine King, could fully authorize us to call his Mother our august Queen mother. It is a touching resemblance to the name of Father that Jesus, and Jesus alone, taught us to commonly call His Father in Heaven in the highest and most familiar sense of the New Testament.

And they are names that are anything but metaphorical, but instead very real **in the order of grace:** since they flow from the omnipotence of the Father; not through our merits, but by the Divine Son, incarnated in Mary, who sacrificed himself before her on the Cross; it is does not come to us except through Her supplicant mediation to the Divine Mediator.

Therefore it is certainly an incomparable gift that Jesus has given us in His words, so much more divinely precious because they represent His last testament. During his life he had revealed to us and therefore, in a certain sense, given us His Celestial Father: now at the point of death He proclaims and gives us His Celestial Mother. And truly, corresponding to the preciousness of these, His most extreme moments, this is in certain respects the most precious gift because it is the **means**, the **assistance**, that must lead us to Him and to the Father.

In the Cenacle, he gave himself to us; here in his final moment, he gave to us the One who would defend and care for such a divine gift in our hearts.

After having lowered himself so much so as to open our hearts to the most tender trust in Him, he gave his Mother, whose Immaculate Heart is the most secure means of living faithfully in his Divine Heart." (27)

**The teaching of the Church on the Divine Motherhood**

Let us now examine what the texts of the ecclesiastical Magisterium say about the spiritual Motherhood, as we have seen and commented upon the scriptural foundations of the Gospel of Saint John, in order to bind them to what has been said by the authority of the Church.

- **Pius IX.** The pope of the Immaculate Conception, in his discourse *Qual consolazione* (09/17/1876) said: "What a comfort it is for us to think that there on Mount Calvary at the foot of the Cross, represented by Saint John, we were placed under the protection of Mary as our Mother! At holy Mass this morning we read the last words of the testament that Jesus pronounced as he breathed his last from that seat of pain: mulier ecce filius tuus."
- **St. Pius X.** " For is not Mary the Mother of Christ? Then she is our Mother also. Since all must hold the firm conviction that Christ, the Word made Flesh, is also the Savior of mankind. Now, as He was a man, He had a physical body like that of any other man: and again as Savior of the human family, he had a *spiritual* and *mystical* body, which is none other than the society of those who believe are bound to Him in faith. 'We are many, but only one body in Christ.' The Blessed Virgin did not conceive the Eternal Son of God merely in order that He might be made man, taking from her His human nature, but also that He might be the Savior of Mankind by means of the nature he received from her. This is the explanation for the words of the Angel to the Shepherds: 'To-day there is born to you a Savior who is *Christ the Lord*'

Thus, in the same holy bosom of the Virgin where he took to himself mortal flesh, Jesus took to himself his *spiritual* Body, formed by all 'who were to believe in Him'. and it could be said that Mary,

*Pope Pius XII*

carrying the Savior within her, also carried all those whose life was contained in the life of the Savior.

Therefore all we who are united to Christ, and as the Apostle says are 'members of His body, of His flesh, and of His bones', have issued from the womb of Mary like a body united to its head.

For this in truth we are called, in a *spiritual* and completely *spiritual* sense, children of Mary, and she, for Her part, the Mother of us all. 'Mother, according to the spirit, but no less mother of the members of Christ, which we are.'

If then the most Blessed Virgin is at once the Mother of God and men, who can doubt but that she will employ with all Her strength to Her Son, "Head of the Body of the Church" , so she may transfuse the gifts of His grace into us, His members, and above all that we may know Him and "*live through Him*?" But the Virgin not only enjoyed having furnished the material of Her flesh to the Only Son of God, Who was to be born with human members', and for having thus prepared a victim for the salvation of men; but hers was also the office of tending and nourishing that Victim, and at the appointed time presenting Him on the established day at the altar. Thus there was a continuous communion of life and suffering between Mary and Jesus, so that the prophet's words can be applied to them both: *'My life has been spent in pain, my years consumed in lamentations*.' And when the final hour of Jesus had come, and 'His Mother stood before the Cross', heartbroken in contemplating the cruel spectacle, but rejoicing "that Her Son was offering Himself for the salvation of mankind, and so entirely participated in His passion so that if it had been possible she would have gladly borne all the torments born by Her Son."

● **Pius XII.** In his apostolic letter "*Ex hoc ut ait*" (04/25/1950) he stated: "By the fact that the Virgin Mary became the Mother of God, She is also the mother of all creatures; therefore many temples rise up on earth, dedicated to such a great Mother. (...) By grace, the children of Mary are made in the image of Her Son. (...) She is the most loving Mother of all."

In his radio message "*C'est avec une douce*" for the Canadian Marian Congress (06/19/1947) he taught: "When the little maid of Nazareth pronounced her 'fiat' following the message of the Angel and the Word was made flesh in her womb, She became not only the Mother of God in the physical and natural order, but also in the supernatural order of grace She became the Mother of all those who would become one under the guidance of Her Divine Son. The Mother of the Head, would become the Mother of the members. The Mother of the Vine, would become the Mother of the branches. (...) She is truly our Mother because through Her we receive Divine life." (28)

In his Encyclical *Mystici Corporis* from 1943, he said: "(...) always more intimately united with her Son, She offered Him on Golgotha to the Eternal Father, making a holocaust of all her maternal rights and her maternal love, as the new Eve, for all the sons of Adam, sin-stained by his unhappy fall. Thus She who, according to the flesh, was the mother of our Head became, according to the Spirit, the mother of all His members, with a new title of pain and glory."

In *Mediator Dei*: "She became our Mother while the Divine Redeemer made the sacrifice of Himself, and for this reason, also in this title, we are her children. Teaching us all the virtues; She gives us her Son, and, with Him, all the help we need, because God 'wanted us to have everything through Mary.'" (29)

And here Roschini comments on the text of Pius XII: "In all the passages reported up until now, Pius XII speaks of the spiritual motherhood of Mary towards all humanity, clearly distinguishing the two phases of 'fiat' at Nazareth (when the 'Mother of the Head' became the 'Mother of the members') and the 'fiat' at Calvary, when 'she made a holocaust of all her maternal rights and her maternal love for all the sons of Adam', and therefore would become, according to the Spirit, mother of all the members with the new title of pain and glory.' She became (perfectly) our mother while the Redemptor carried out the sacrifice of Himself, and thus we are his sons also by this title." (30)

To highlight these pronouncements of the Supreme Pontiff, it could be said that the spiritual motherhood of Mary constitutes, at least for the last five hundred years, the constant and homogenous teaching of the Pontifical Magisterium.

## Conclusion

The words of the Gospel of Saint John on which we have commented have obviously always sustained the interest of exegetes, commentators and spiritual authors, from the very beginnings of the Church. We could infinitely multiply the quotations to explain it, but we have limited the search to the more recent and relevant ones, such as those of Saint Thomas Aquinas. Every Christian, however, should meditate on them devotedly through personal prayer: it must be noted, in fact, that those who have given us the most tangible signs of love for the Lord Jesus are those who have come closest to his Cross. The most certain proof of love consists in following the Divine Master to Calvary, taking pity on his pains and humiliations, striving to participate in them internally. At the foot of the Cross, first of all, as we have seen, there is Mary, the Most Holy Mother of God, standing (*stabat*) inflamed with love and faith, fearing neither suffering nor the enemy, but with heroic firmness, and behind her, and thanks to her, there were the others: Saint John, Saint Mary Magdalene and the other pious women who followed her to Mount Calvary. May the example of the Madonna and our filial devotion towards such a Mother to whom Jesus Christ entrusted us on Calvary be the path for each of us to follow, to arrive at the perfection of God's love through the sacrifice of ourselves. *Per Mariam ad Jésum.*

## Footnotes

1) Leo XIII, *Enciclica Adiutricem populi christiani*, del 09/05/1895. See: http://www.vatican.va

2) The Latin word "stare" literally means: to stand upright, to remain firm in the same place, it is related to the term "statio stationis" which in a military sense indicates the station or post of a guard.

3) GABRIELE ROSCHINI, *Vita di Maria*, Bibliotheca fides Roma 1959, § la Maternità spirituale, pp. 261-263. 4) GOTTARDO SCOTTON, *Il Vangelo studiato minutamente dal Parroco e spiegato al popolo*, Tipog. Sante Pozzato, Bassano 1980, vol. 9 p. 111.

5) GIUSEPPE RICCIOTTI, *Vita di Gesù Cristo*, Oscar Mondadori 1997, § 610, pp. 689-690.

6) PIER CARLO LANDUCCI, *Maria Santissima nel Vangelo*, Edizioni Paoline, Rome 1953, p. 398. On the wedding feast at Cana, see my article in *Sodalitium* no. 69, *Le Nozze di Cana, il primo miracolo compiuto da Gesù e la mediazione di Maria*.

7) To understand the meaning of the word "woman" used by Jesus, see my article in Sodalitium no. 69 cited in the previous footnote on p. 13 where the explanation by G. Roschini is given.

8) PIER CARLO LANDUCCI, *op. cit*. pp. 407-408. 20 9) S. AMBROSE, *De institutione virginis*, cited in CORNELIO A LAPIDE, *Commentaria in Scripturam Sacram*, *Tom. 16 In SS. Lucam et Joannem* col. 616, Vives éditeur Parigi 1852. Italian translation in *Opera omnia di S. Ambrogio, Verginità e vedovanza 2*, Città Nuova editrice 1989, n° 49 p. 149.

10) S. AMBROSE, *Comm. In Lucam* XXII, cited by Cornelio a Lapide, *op. cit.* col. 616.

11) By "domestic affair" is meant here the position of some, one might say "minimalist", authors who insist that with these words Jesus would only have wanted to say to Saint John to take care in human terms his mother Mary for the years that remained to her on earth. Roschini disputes at length the hypothesis of such an interpretation of the words of the Gospel.

12) GABRIELE ROSCHINI, *Vita di Maria*, *op. cit.* pp. 261-263.

13) Let those remember it, who see nothing more in these words of Jesus than a thoughtful comfort for Mary

14) P.C. LANDUCCI, *Maria Santissima nel Vangelo*, *op. cit.* pp. 411-412.

15) P. RAIMONDO SPIAZZI O.P., *La Mediatrice della riconciliazione umana*, Angelo Belardinetti publisher, Rome 1951, pp. 73-74.

16) *In Joannem* (tract. 119) cited in Saint Thomas, *Catena Aurea*, Italian translation Edizioni studio Domenicano, Bologna 2016, vol. 7.

17) Plane Mater membrorum ejus, quod nos sumus. Quia cooperata est, caritate, ut fideles in Ecclesia nascerentur qui illius membra sunt. *De sancta virginitat*e, VI P.L. 40 col. 399.

18) LUDOVICO DA PONTE S.J. *Meditazioni*, translated from Spanish, Marietti Torino 1852, vol. II, pp. 217-18.

19) P.C. LANDUCCI, *Maria Santissima nel Vangelo*, *op. cit.* pp. 413-414.

20) GOTTARDO SCOTTON, *op. cit*. pp. 111-112.

21) DA PONTE S.J. *op. cit*. p. 218.

22) P. MARCO SALES O.P., *Il nuovo Testamento commentato*, L.I.C.E. Torino 1928, Vol. I p. 440.

23) P.C. LANDUCCI, *Maria Santissima nel Vangelo*, *op. cit.* p. 410. Father Marco Sales agrees with this interpretation; in fact, he writes: By the fact that Jesus recommends the Blessed Virgin Mary to a disciple argues that Saint Joseph must have been dead and that the Blessed Virgin Mary had no other children but Jesus. Faith, therefore, in the virginity of the Blessed Virgin Mary does not rely on this argument. P. MARCO SALES, *op. cit.,* Vol. I pp. 439-440.

24) SAINT THOMAS AQUINAS, *Commento al Vangelo di s. Giovanni/3 XIII-XX*I, Città Nuova editrice, Rome 1992, pp. 354-356.

25) See GABRIELE ROSCHINI O.S.M. *Dizionario di mariologia*, Editrice Studium Roma 1961, under the heading maternità spirituale.

26) COLUMBA MARMION, *Cristo ideale del Sacerdote*, Vita e pensiero 1952, pp. 377-379.

27) P.C. LANDUCCI, *Maria Santissima nel Vangelo*, *op. cit.* p. 409.

28) See *Insegnamenti Pontifici 7 Maria SS*., Edizioni Paoline Roma 1959, p. 305 nn. 429-430.

29) All these documents can be found on the Vatican website http://www.vatican.va

30) GABRIELE ROSCHINI O.S.M. *Dizionario… op. cit.* col. 305.

# Statement of the Istituto Mater Boni Consilii on the "Motu Proprio" *Traditionis Custodes*

As everyone knows, on July 16, 2021 the "apostolic letter under the form of a motu proprio" *Traditionis custodes* was published, accompanied by a letter from the current occupant of the Holy See to the Bishops (the "custodians of Tradition" as the title suggests) with which - with unusual haste, immediately promulgating the document with the sole publication in *L'Osservatore Romano* - the concessions made by his predecessor with the "motu proprio" *Summorum Pontificum* of July 7, 2007 were revoked.

Regarding this new "motu proprio", reflections and conclusions already expressed on the occasion of the previous one, now partially revoked, remain valid: **https://www.sodalitium.biz/comunicato-riflessioni-sul-Motu-summorum-pontificum-2/**

The two documents are in clear opposition, and maybe not only in their pastoral choices (one revokes concessions made by the other) but also on a question of principal: knowing whether the Roman Rite would have two liturgical forms (one ordinary and one extraordinary, to use the expressions of the document from 2007) or if its unique expression is that of the reformed rite (as the current document states, taking up again the declarations of Paul VI in his consistory of May 24, 1976.

However, they have one fundamental point in common:

both the m.p. *Summorum Pontificum* and the m.p. *Traditionis custodes* impose on whoever uses the Roman missal of 1962 (John XXIII) the recognition of legitimacy, validity, and sanctity of the liturgical reform in application of the Second Vatican Council. On this point, the two documents differ only in this: the m.p. of 2007 presumes the acceptance of the Council and the liturgical Reform on the part of whoever avails themselves of its concessions, while the m.p. of 2021 revokes the said concessions because it claims to note widespread non-acceptance of the above.

Now, one of two things: either those who make use of the Roman missal (of 1962) recognize the authority of the occupants of the Apostolic See from 1965 onwards, and consequently the legitimacy, validity and sanctity of the reformed missal, and the magisterial value of the documents of Vatican II, or they do not.

In the first case, it is not clear why they would experience difficulties in celebrating with the reformed rite, or attending the same, in a spirit of obedience to the one whom they consider to be the Vicar of Christ and Successor of Peter, and who has, among other things, expressed his wish that everyone end up adopting the missal of Paul VI: a rite of the Church, promulgated by the authority of the Church, after all, can only be legitimate, valid and holy. In the second case, the m.p *Traditionis custodes* would be right in this (the two rites are irreconcilable) and those priests and believers of Catholic tradition should consistently refuse any

concession that is founded upon acceptance of Vatican II and the new rite, and should not avail themselves of the two motu proprio, neither the one from 2007 nor the current one.

Now, the new rite of the Mass (and the sacraments) were explicitly drawn up in the spirit of the ecumenist movement endorsed by Vatican II: that is, it aims not to defend the truths of the Faith, especially the sacrifice of the Mass, the priesthood, and Transubstantiation, but rather it reaches out to those who reject these truths of the Faith, following Martin Luther (the heresiarch honored by the last occupants of the Apostolic See, especially by the author of *Traditionis Custodes*); it cannot then be a rite of the Church, as it does not come from a legitimate authority of the Church.

In short: the key to it all consists in recognizing the legitimacy of Paul VI, who promulgated the "apostolic constitution" *Missale Romanum*, and by recognizing it (as does the Society of Saint Pius X itself, who has benefited as never before, paradoxically, by the very author of *Traditionis Custodes*) there inevitably follows the duty to recognize the legitimacy, validity and sanctity of the liturgical reform in its entirety, and the need, beyond the wiles of canonists, to conform to the provisions of m.p. *Traditionis custodes*.

Based on these considerations, we conclude:

The m.p. *Traditionis custodes* - just like the m.p. *Summorum Pontificum* and the "apostolic constitution" *Missale Romanum* - is not a document of the Church. One owes them neither obedience nor disobedience, nor do they have to be circumvented, but rather just ignored.

The m.p. *Traditionis custodes*, as it is not an expression of the law and doctrine of the Church, is however, an outstanding testimony to the profound aversion of the neo-modernists and pro-Lutheran ecumenists against the immemorial liturgy of the Roman Church, thus demonstrating the incompatibility of the two rites: the reformers want the Catholic rite to disappear, Catholics must obtain from God and from a legitimate Pontiff that the reformed one is expelled from our churches and our altars.

"A man cannot serve two masters". The m.p. *Traditionis Custodes* confirms the impossibility of being and celebrating in communion with the one whose clear aim is the suppression of the Mass and the sacraments of the Church.

The priests of Mater Boni Consilii Institute continue therefore peacefully to celebrate the Holy Sacrifice of the Mass and administer the Holy Sacraments without being in communion with the material, but not formal, occupants of the Apostolic See, following the venerated liturgical books of the Roman Catholic Church promulgated by Pope Saint Pius V and his successors, and according to the rubrics of Saint Pius X.

Verrua Savoia, July 21, 2021

Controversies

# Marxists, Esoterists and Freemasons against the "New World Order"?

*Father Torquemada*

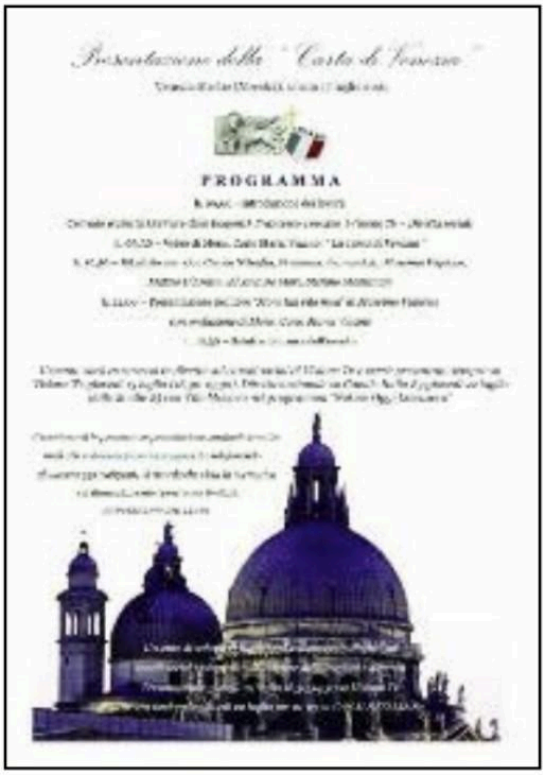
**"Something is stirring. Not everyone is kneeling to the NOM. Not everyone is getting the jab. There are those who fight and resist and react". But this is not a refusal to kneel to the New Montinian Missal (the N.O.M.), but to the "New World Order".**

"*Something is stirring. Not everyone is kneeling to the NOM*". While scrolling on Facebook (even us old inquisitors adapt ourselves to the modern methods of investigation) my eyes fell on this encouraging sentence: "Not everyone is kneeling to the NOM". It surprised me that Professor Massimo Viglione (it is his Facebook page from July 2, 2021 that I quoted) would take sides with such courage against the NOM, and I was happy about it. I believed, in my naivete, that NOM meant, as is customary in traditionalist circles, the "*Novus Ordo Missae*" and the organized modernists who adopted it. I keep reading and I realize my mistake: "*Something is stirring. Not everyone is kneeling to the NOM. Not everyone is getting the jab. There are those who fight and resist and react*". The illustrious historian, once a disciple of Roberto De Mattei and Plineo Corrêa de Oliveira, was not refusing to kneel to the new Montinian missal ( the N.O.M., "Novus Ordo Missæ") but to the "New World Order" [in Italian, "Nuovo Ordine Mondiale", "N.O.M."); and he didn't intend to fight against drug addiction either, but against the Covid-19 vaccines. Those reacting, those not bending the knee, are the participants in the presentation of the "*Carta di Venezia*" ["*Manifesto of Venice*"] and the book by the same professor, "*Mors tua, vita mea*", ["Your death, my life"], set for July 17, 2021 at Venezia-Mestre.

The names of those who are stirring, not getting the jab, fighting, resisting and reacting? The advertising poster lists the names of the participants to the event: Corrado Ruini *(Il Corriere delle Regioni*), Francesco Toscano (*Visione TV*), Archbishop Viganò, Father Curzio Nitoglia, Francesco Lamendola, Massimo Viglione, Matteo D'Amico, Silvana De Mari, Stefano Montanari.

In his article of June 25, 2021 "*Sodalitium and Viganò*", which the author judged so important he had it translated into English, German, French, and Spanish, Father Nitoglia accuses *Corrispondenza Romana* and *Sodalitium* of tarnishing "*Archbishop Viganò and above all his battle against the New World Order*", the "*Deep State*" and the "*Deep Church*", by targeting "*Archbishop Viganò and through him, his and our struggle against the 'New World Order', the 'Great Reset at Davos', global vaccinations imposed by 'Big Pharma', and Bergoglian 'Deep Church'*" (but isn't Bergoglio perhaps, according to De Mattei, Massimo Viglione and for some years even for Father Nitoglia, the Supreme Pontiff, Head of the Catholic Church and Vicar of Christ?). In truth, *Sodalitium* has not paid the least attention to the New World Order, the 'Great Reset', 'Big Pharma', 'Deep State', or 'Deep Church'...it only objects, reporting on someone else's article, the role played by Doctor Pietro Siffi toward Archbishop Viganò (even in the eventuality that he wasn't a collaborator to the Lombardian prelate in drafting his articles, it was he who made provision for signatories to the

*Foto taken from: corriereregioni.it*




*Poster for the presentation of the Carta di Venezia*

*Appeal for the Church and the World* of May 7, 2020) [(1)]. On the same topic (the case of De Mattei-Viganò-Siffi), Father Nitoglia had already intervened with a video interview entitled "*Dietro l'attacco a Viganò si intravede la mano di oscuri poteri mondialisti*" ["*Behind the attack on Viganò we glimpse the hand of dark globalist powers*"]. The interviewer is Francesco Toscano from *Visione TV* who would then broadcast live on "*social media*" the "*Carta di Venezia*" presentation. We can therefore conclude that Francesco Toscano and *Visione TV* are surely among those who do not kneel to the NOM, at the front, that is, of those who struggle against the Deep State, the Deep Church etc and who are opposed by the lurking "dark globalist powers".

**Toscano and the Great Master**

Francesco Toscano's *Visione TV* is fighting, therefore, against the "New World Order". We therefore suppose that he is fighting against Freemasonry. And yet… in a not too distant past, our Toscano is found paired with a strange character: Gioele Magaldi, founder of a Freemasonic schism: the Grande Oriente Democratico. In his book, "*Massoni: società a responsabilità illimitata. La scoperta delle Ur-Lodges*" ["*Freemasons: An Unlimited Liability Society. The Discovery of the Ur-Lodges*"] (pub. Chiarelettere, 1st Edition 2014), Magaldi presents himself as: "*an historian, political scientist, philosopher, ex Venerable Master of the 'Monte Sion di Roma' Lodge (GOI) and Grand Master of the Freemasonic movement "Grande Oriente Democratico' (GOD). Supporter of a sunny and progressivist commitment to Freemasonry, as well as giving life to the "Democrazia Radical Popolare' (DRP) and the Roosevelt Movement (MR).*" What does Francesco Maria Toscano, the enemy of the New World Order, have to do with Grand Master Gioele Magaldi? It has to do with the two already having worked together in 2012, as evidenced by this video from *ilmoralista.it* (Toscano's blog) which can still be found online **https://www.youtube.com/watch?v=46BbBMz-2bk**: even before, therefore, the publication of the book that made Magaldi known to the general public. Three years later the two companions are still together, since they founded the aforementioned "Roosevelt Movement" in Perugia on March 21, 2015, to spread the ideas and principles of the American president Franklin Delano Roosevelt (a known Freemason) and his wife Eleanor (a supporter, among other things, of the infamous Planned Parenthood, an association in defense of contraception and abortion, and 'godmother' of the Declaration of Human Rights): following this "Movement" that took their name, the two Roosevelts are the representatives of the meritorious progressive Freemasonry. Now with regard to the "Roosevelt Movement", Grand Master Magaldi was (and is) the president, while Francesco Toscano was Secretary General. His experience with the MR will not last long, since Toscano founds the "Partito Federale democratico Keynesiano" (named after another Freemason, this time an economist) for political activity in Gioia Tauro (Toscano's birthplace) together with others from the Roosevelt

*Archbishop Carlo Maria Viganò*

Movement: however, the Grand Master campaigned for Toscano, who became a town council assessor to Giuseppe Pedà, for the Coalizione Roosevelt party: **https://www.youtube.com/watch?v=783NNug6ook&t=2s**

Some will say: ancient history. And yet it isn't. Between their ups and downs, the relationship between Toscano and the Grand Master continues, if we are to believe Magaldi's enthusiastic review of Toscano's book, "*Dittatura finanziaria*" ["*Financial Dictatorship*"] (pub. Uno), from May-June 2018: **https://www.democraziaradicalpopolare.it/Dittatura-finanziaria-diFrancescoMaria-Toscano.html**

How to square Toscano's collaboration with a Grand Master in the struggle against the "strong powers" and the "New World Order"? Perhaps the explanation can be found in Magaldi's ideas of an ultimate struggle between an aristocratic and antidemocratic Freemasonry that dominates the world, and a democratic and progressivist Freemasonry (his) to combat it. It is useless to explain to our readers how unsuitable the Grand Master's scenario is for us. But perhaps this explains the presence of Freemasons and esotericists (strictly second-class) in Toscano's new initiative: *Visione TV*.

**But what is Visione TV?**

"*Visione TV was created to defend freedom of thought and expression*": this is how it presents itself. Francesco Toscano himself is its director; and a *Visione TV* column is edited by Enrica Perucchietti **https://visionetv.it/category/enrica-perucchietti/**. She is an old acquaintance of *Sodalitium* (no. 70-71 p. 50). Accredited in the Catholic sphere by publishing a book with Gianluca Marletta against *gender*, Perucchietti nevertheless defines herself as a "scholar of *esoteric-religious orientation*", as Marletta himself, an admirer of Guénon, could define himself.

**Against the "New World Order": Enrica Perucchietti**

Getting news on Enrica Perucchietti is easy: as she herself furnishes it: **https://www.enricaperucchietti.it/** "*A collaborator with Visione TV and editor of its related information blog"*; *"editor of the video column 'Dietro le quinte' ['Behind the scenes"] for Vox Italia TV now Visione TV*".

She is also the editor-in-chief at Uno Editori [(2)], which recently published *Coronavirus. Il nemico invisibile. Dalla minaccia globale al Grande Reset. [Coronavirus. The Invisible enemy. From global menace to the Great Reset]*. She wrote against Obama (Uno, 2011), and published numerous books against the New World Order, Global Government, the Great Forces that control the Planet, the Bilderberg and the Trilateral, against Gender, uterine surrogacy, the derivations of eugenics (with a preface by Diego Fusaro) and the occult in music. What's wrong with that? If she opposes the New World Order, isn't she part of the army of the Sons of Light (Archbishop Viganò) against the Sons of Darkness? It seems so anyway, in fact, and unwary ecclesiastics allow themselves to be duped. Yet the fact that said books against the new world order or against gender were written in collaboration with **Gianluca Marletta** - a declared Guénonian - or

*Flier of a program by Francesco Toscano*

with **Leo Lyon Zagami** [3], a declared Freemason, should have put them on the alert.

The alarm bell, then, should have rung very loudly seeing that Perucchietti not only graduated dealing with Alchemy in the writings of Mircea Eliade, but that she edited the prefaces to books such as *Il mistero della roccaforte dei Rosacroce; Breve commentario alla Tavola Smaraldina di Ermete Trismegisto; Appunti per una fenomenologia dello spirito iniziatico [The mystery of the Rosicrucian stronghold; a Short commentary on the Emerald Tablet by Ermete Trismegistus; Notes for a phenomenology of the Initiatory Spirit*] or that from 2016 to 2019 our author was a teacher (the Chair of esoteric anthropology I and II) at the "*Italian Free University of Esoteric Studies 'Achille D'Angelo-Giacomo Catinella', Faculty of Traditional and Esoteric Sciences of the Saint Nicolas Moscow University*" which awarded her none other than the "Grand Diploma honoris causa of Doctor Academiae of Esoteric Sciences"! Along with Paolo Battistel, she published *I Figli di Lucifero (L'età dell'Acquario*) [*The Sons of Lucifer (The Age of Aquarius)*] and *Il dio cornuto. Dai culti di fertilità pagani alla neostregoneria. La religione ancestrale che sopravvisse al Cristianesimo e all'Inquisizione* [*The Horned God. From pagan fertility cults to neo-witchcraft. The ancestral religion that survived Christianity and the Inquisition*] (pub. Uno). Perucchietti also informs us that she collaborates with *No-bufale.it* [*"bufala" means "hoax", "fake-news"*]: well, that would be the case…

**But what are the enemies of the "New World Order" doing with Mauro Biglino?**

We get back to Francesco Toscano's *Visione TV*, the interviewer of Father Nitoglia:
**https://doncurzionitoglia.wordpress.com/2021/06/23/dietro-lattacco-avigano-si-intravede-la-mano-di-oscuri-poteri-mondialisti-intervista-di-francesco-toscano-a-don-curzio-nitoglia/**

This latest interview is preceded by six others, a sign of a close and habitual collaboration:

**https://visionetv.it/?s=Nitoglia** as well as with Massimo Viglione (three videos), Silvana De Mari,

*Mauro Biglino publicizes his books against God and the Bible*

and so on with the circles close to Archbishop Viganò, who found themselves in Venice.

But is *Visione TV* a Catholic television? Absolutely not. Just like the publisher Uno (see what was said about Perucchietti), *Visione TV* also spreads the heterodox ideas of "*Mauro Biglino, writer and bible scholar*" for whom "*in the Old Testament there is no mention of any metaphysical reality; if anything, it tells of the exploits of the Elohims, entities difficult to decipher, often disagreeing with each other*" (**Mauro Biglino: "Poco o nulla di ciò che si racconta intorno all'Antico Testamento è vero - Visione TV**") ["*Little or nothing of what is told about the Old Testament is true*"]. On Wikipedia we read: *"I repeatedly said, and I continue to say that 'I don't know who the Elohim are because the Bible doesn't say so' but when I ask myself the specific question, I don't shy away, and always say that 'I pretend' that the ancients told the truth and that the people of all the continents of the earth defined 'those over there' as "children of the stars", so I apply my method and 'pretend' that it is true. Furthermore, the existence of 'those over there' is certainly more credible and statistically more probable than the God that theologians had invented starting with Elohim. If it turns out that 'those over there' were E.T.s, I'll say 'good'. If it turns out that 'those over there' were not E.T.s, I'll say 'good'. The important thing is to understand the colossal deception that lies behind the statement 'Elohim equals spiritual God.'"* (Mauro Biglino, *Mauro Biglino chiarisce 2 temi importanti!* [*Mauro Biglino clears up 2 important themes!]*, on maurobiglino.it). So then, we seem to understand: God does not exist, the ancient gods exist, but were (are) probably extraterrestrials (in the meantime I read similar stories by a certain

*His Beatitude Alessandro Meluzzi*
*(Photo: Alessandro Meluzzi - the liturgical version)*

Peter Kolosimo 1922-1984 linked, as I learned, to East Germany's embassy). Biglino's spiritual world appears to us, rather, less clear in reading this information: "*Author of the volume Chiesa Romana Cattolica e Massoneria, he declared that he was a member of Freemasonry for about ten years, and that he left it towards the mid-2000s*". And so after Zagami, we find Biglino: but...if there are two, there are three.

**But what are the enemies of the "New World Order" doing with Alessandro Meluzzi?**

Another regular at *Visione TV* is Alessandro Meluzzi. It is true that he is somewhat like parsley, in the sense that he is found everywhere: psychiatrist and philosopher (he graduated from the Pontifical University of Sant'Anselmo), he carried out political activity first in the *Communist Party*, then in the *Socialist Party*, then he was elected deputy and senator with *Forza Italia* [a right-wing Italian political party], which he left for Cossiga's UDR [a christian-democrat one], then he was with *Rinnovamento italiano* [a liberal one], *Unione per la Repubblica* [another liberal one], *Federazione dei Verdi* [an ecologist, progressive and pacifist one], then with the *European Christian Democrats*, then with Mastella's UDEUR [another christian-democrat one], Meloni's *Brothers of Italy* [a far-right one]... But that's not enough for the multifaceted Meluzzi: in 2007, although married, he became a Greek-Melkite deacon and collaborates with Father Pietro Gelmini, and finally Leopoldo Adeodato Mancini ordained him as a presbyter and bishop of the "Autocephalous Italian Orthodox Church" of which he currently is His Beatitude the Patriarch, Alexander I. Meluzzi is notoriously a Freemason, currently not active, of the Grand Orient of Italy. A gossip-monger whom we have already met, Perrucchietti's former friend, now enemy, Leo Zagami on his sole responsibility, wrote about Meluzzi that although he left the Grand Orient, he is still part of irregular Masonic lodges. As for his 'consecrator' Zagami wrote: "*Father Adeodato Leopoldo Mancini, initially a priest of the Metropolitan Orthodoxy of the Old Calendar of Portugal, a non-canonical Orthodox Church, was then consecrated to the episcopate in 1992 in Paris, by two Bishops exiled from Iraq, Mar Joseph VII from Ghana, and his auxiliary, Mar Narrai.*

*The community of Adeodato, which never amounted to more than a dozen people, then continued its life in the Piedmont, but without contact with the authorities of the Assyrian Church, independent of any obedience. In the meantime, Adeodato cultivated his activity in the Ancient Order of the Pelican Piety, very popular with 'irregular' Freemasons often linked to these pseudo-Templar realities and dynastic orders.*

*According to some who knew and visited him assiduously in the last period of his life, Adeodato was involved in magical practices not exactly in line with his supposed 'Orthodoxy' which seemed more like a 'New Age' mix, Christian gnosticism, and libertine gnosis, with practices of sexual magic. So with such an apostolic succession, what kind of Orthodox primate could Meluzzi be?"* (you can read the entire article, which is not very edifying, here: ***https://web.archive.org/web/20180720053503/http://www.umsoi.com/il-primate-scomunicato-e-una-certa-%E2%80%9Cmassoneria%E2%80%9D/*** ).

Now Doctor Meluzzi, or Brother Meluzzi, or His Beatitude Alexander I, also frequently visited Francesco Toscano's *Visione TV*; see it to believe it: **https:// visionetv.it/ ?s=Meluzzi**

And so here we have it in all its splendor, in a recent "live conference" organized by the Milan branch of "*Ancora Italia per la Sovranità democratica*" on "*Dark plans by the Global elite*", with participation by Diego Fusaro, Alessandro Meluzzi, Paolo Borgognone, and the National President of *Ancora Italia*, Francesco Toscano. Yes, because Francesco Toscano, the interviewer of Father Nitoglia on the De Mattei-Siffi-Viganò case, is not only the director of *Visione TV*, but also

*Journalist Enrica Perucchietti (Photo: enricaperucchietti.blog)*

*Philosopher Diego Fusaro together with Gianni Vattimo and Simone Caminada*

President of *Ancora Italia*. And what is *Ancora Italia*? A mini-political party…

**The television of a political party. A Marxist or Marxian philosopher against the New World Order?**

On September 14, 2019 the young philosopher Diego Fusaro and our Francesco Toscano founded a little party, *Vox Italia*, defender of "the values of the right and the ideas of the left". Ideas of the left, since Diego Fusaro, who also collaborated with "*Il Primato nazionale*" (a magazine of *CasaPound*, another association devoted to "Liberal thought") declared himself Marxian or Gramscian. The Party of Fusaro and Toscano, met in constituent assembly on February 28, 2021, taking the name *Ancora Italia per la Sovranità democratica* [*More Italy for democratic sovereignty*]. The video of the constituent assembly was broadcast by *Byoblu*, a channel close to Toscano himself and directed by the ex-spokesman for the *Movimento 5 stelle* in the Senate, Claudio Messora (*Byoblu* could interview with indifference Father Nitoglia or Giole Magaldi, of the *Grand Democratic Orient*, to name two people on opposing sides). Wikipedia, which is worth what it's worth but which allows to summarize, I think faithfully enough, writes: "*Fusaro considers himself an 'independent student' of thinkers such as Georg Wilhelm Friedrich Hegel and Karl Marx, while among Italians he prefers Antonio Gramsci and Giovanni Gentile and among moderns he cites Baruch Spinoza, Johann Gottlieb Fichte and Martin Heidegger, with constant attention to the Greek origins of philosophy. He also deals with the history of ideas, and among the authors Fusaro studied, there are Reinhart Koselleck, Hans Blumenberg, in addition to the aforementioned Marx, Hegel, Gramsci, Gentile, Spinoza and Fichte. In his publications he dealt with Marx's thought from the perspective of German idealism, combining the criticism of the capitalist system with elements taken from the communitarian and sovereignist tradition. He follows in the footsteps of the Italian philosopher Costanzo Preve of whom he was a student.*" The author's bibliography confirms his interests. Costanzo Preve (1943-2013), philosopher, member of the PCI [*Italian Communist Party*] and then in various groups of the extra-parliamentary left (including *Lotta Continua*), and finally at *Democrazia Proletaria*, he edited the magazine *Comunismo e Comunità* until his death, defending the theses of community communism and the overcoming of the right/left dichotomy. The fact that guys like Preve and Fusaro wreak havoc in the camp of the Left can be pleasing; that they are traveling companions of more or less traditionalist Catholics is unthinkable (and yet, for some, it seems feasible). To return to Meluzzi, Diego Fusaro and Meluzzi announced the birth of the *Free European University Michel Foucault of Philosophy, Theology and Human Sciences*. They are inspired by the French philosopher, "*the man responsible for the birth of biopolitics and criticism against totalitarian institutions*". It will be a partner university to other online universities regularly recognized by the Ministry of Education; even if it will fight "*against an international capitalism globalized by health police to which our world now seems destined*" (thus from *Corriere della Sera*). (Foucault also joined the *Communist Party*, and went then to do damage with structuralism and the fight against

*Leo Zagami*
*With his Masonic insignias*

sexual repression: he was a known homosexual). The symbiosis between a Marxian philosopher and a Freemason bishop is strange enough: please, let's not mix "traditionalist" Catholics with such pairings!

**Clarifications and conclusions**

It would be too easy, and incorrect, to create an amalgam between people who hold different, if opposing, ideas, just because one allows himself to be interviewed by the other; the one interviewed is not responsible for the interviewer's thoughts, and vice versa. It is not even impossible, under certain circumstances, to collaborate occasionally with those who do not share our Faith or our opinions, for example when we share a common enemy. Nor can it be said that such an opinion is false just because it is supported and defended by an ambiguous character or one contrary to the Faith; even the devil, albeit for bad purposes, can sometimes tell the truth.

This article, therefore, like very similar other ones in a previous issue of *Sodalitium*, has only the purpose of inviting prudence when collaborating with people of bad doctrine, especially if they are part of the world of esotericism. There is a risk of enlisting perhaps marginal or picturesque, but not at all trustworthy, characters among the "children of light" or the enemies of the "new world order". Thus, when a certain battle sees a high percentage of similar characters lined up, one can legitimately ask oneself whether this battle is really as essential as it seems, or as it is presented. A little caution and balance are absolutely recommended. The materialist scientism of the official versions disgusts us; but also the eccentricities of a certain alternative world can hide ugly surprises.

**Footnotes**

1) The first signatory, Archbishop Viganò, was followed by another 11 bishops. Among them, many heterogeneous names, like the "theologians" Father Nitoglia and Father Morselli (as they qualified themselves), the pro-israeli writers Magdi Allam, Giulio Meotti and Silvana De Mari, Claudio Messora of Byoblu, Maria Guarini ex-pioneer of dialogue with Judaism, Professor Viglione with his *Triarii*, *Una vox*, the inevitable Vittorio Sgarbi, etc. Cardinal Sarah signed and then retracted his signature. The invitation to sign was solicited by Doctor Professor Pietro Siffi, to whose email address one was to send their acceptance.

2) The *Gruppo Editoriale Uno* was founded by Eusebio Prabhat (where Eusebio is the last name). It acts in synergy with *Macro Editori*, founded in Cesena by ex-*Movimento 5 Stelle* Giorgio Gustavo Rosso. It launched Mauro Biglino, of whom we will speak below. An interview with the newspaper *La Verità* of August 30, 2021 (p. 5: "*Obligatory Pass? I am not going to the Turin Book Fair*") gives us an interesting insight into this character. First of all, his name is Giancarlo, and not Prabhat. He renounced his baptismal name, replacing it at the registry office in 2013 with the Hindu name Prabhat: *"I was born Giancarlo Eusebio, but I chose to change it to Prabhat after a journey with an Indian spiritual teacher, Osho*", who is not the friendly jokester that mocks him, but an Indian for whom "*Christianity is the worst religious manifestation of this world*". A "no vax", "no pass" militant and, according to him, "no New World Order", he chose for his three daughters "*a Steinerian path in the context of parental school*" (Rudolf Steiner 1861-1925 was also "no vax", he passed from Goethe to the Theosophical Society of Annie Besant to the Masonic Order of Memphis-Misraim, to then found Anthroposophy and spread anthroposophical alternative medicine, he was the founder of magazines entitled "*Lucifer*" *and* "*Gnosis*"). "*Our leading author* – boasts Eusebio – *is Mauro Biglino, who overall has sold 400,000 copies*".

3) A picturesque Freemason-anti-Mason, who, upon presentation by Perucchietti, published the book *Confessions of an Illuminati* for *Uno*. In a review of the volume, Perucchietti wrote: *Obviously they are not all counter-initiates, 'black Freemasons', just as not all the Lodges are deviant. The seeds of deviation and subservience to power are everywhere but they have not yet infected all the Brothers. On this point Zagami is very clear, just as it is clear that his personal mission passes through a form of palingenesis of Freemasonry itself' (Il democratico.it*, March 21, 2012). The two then fell out, to the point that in a video Zagami defines Perucchietti as a "Black Magician": **https://www.youtube.com/watch?v=iIWcOtTqGd4** We leave to Zagami all responsibility for what he said.

*We reproduce an interview by Mariangela Cirrincione of Father Francesco Ricossa, published in the May-June issue no. IX of Il Guastatore, a magazine of Salerno, pp. 15-17.*

## AN INTERVIEW WITH FATHER RICOSSA

"An Interview with Don Francesco Ricossa of the *Istituto Mater Boni Consilii* of Verrua Savoia, director of the *Sodalitium* magazine, exponent of the so-called sedeprivationism. This Catholic current was born when some of the exponents of the Lefebvrian group embraced the formulation of Father Guérard des Lauriers published in 1978 and later in the *Cahiers de Cassiciacum*. According to his thesis – as we read in *Sodalitium* – which '*until now remains undisputed*', since December 7, 1965, the closing date of the Second Vatican Ecumenical Council, the Holy See would be occupied *materialiter* (the election was not juridically declared null) but not *formaliter* (the person elected by the Conclave does not govern the Church together with Christ, not having divine authority). The material occupation would not allow for a new non-canonical Conclave, but it invites us to wait for a divine solution, while, in the meantime, all that remains is to act in the absence of the Pontiff, administering the Sacraments and proceeding with valid ordinations.

**A thesis by Professor Zanatta sees Bergoglio as a supporter or perhaps better, a continuer of the communist agenda 'by other means', highlighting an ideological continuity between what he defines as 'Jesuit populism' with the systems defined as Latin American 'populism'. Even in Italy there is no shortage of voices who have defined our communism as 'a Jesuit heresy administered by Moscow' (Alvi). Do you agree with this thesis?**

I must start by saying that the storm that the Church is going through is a much broader and older phenomenon: it is modernism, condemned by Saint Pius X (1907), which has occupied positions of responsibility thanks to Vatican II. In this context, religious orders, including the Jesuits, are also affected. If we really want to pay particular attention to the Company, then I suggest the reading of Igor Safarevic's book '*The socialist phenomenon*', where a chapter is dedicated to the famous Jesuit 'reductions'. As for the role of the Company in the struggle between modernists and anti-modernists, Gramsci was also interested in it in his *Quaderni dal carcere* [*Prison Notebooks*], in his number 20 (Integral Catholics, Jesuits, modernists). The 'Jesuit' party was the third force, between integralists and modernists, which emerged victorious in the 1920s and, in the long run, allowed the survival of modernism. As for Geminello Alvi, he is a brilliant writer, but of an esoteric tradition (his family was that of Athanor): a tradition that has always had curiosity towards the Jesuits…

**This link between Bergoglian Jesuit populism and Latin populisms seems, indeed, to reverberate clearly in the conception of property rights, considered by the Pontiff to be 'not untouchable', but - it seems - according to an original vision, it is not in line with the Magisterium of the Church. What needs to be clarified on this point?**

The speech by J.M. Bergoglio on property rights refers to an ancient patristic tradition and is not wrong in what he says, but rather in what he doesn't say. There are limits to property and they must be remembered, but if we only remember the limits, we (deliberately) allow ourselves to believe that the natural right to property itself is what is being called into question.

**In our newspaper we have already dealt with the crisis of Catholicism, referring to it as the daughter - but not only - of a modernist 'NGO' restyling which replaced soteriology with humanitarianism. Do you share our vision?**

J.M. Bergoglio often recalled that the Church is not an NGO…but the impression that the 'conciliar church' leaves is just that. Even in this case, the cause of the evil is agnostic modernism, for which God can be found only in the religious experience of each man, while not knowing if he truly exists objectively.

**The 'gruel of the heart' (Hegel) of Bergoglio often overwhelms those themes of bioethics based on an approach that is very different from that of**

*Last October 25, Bergoglio received German Lutherans on an ecumenical pilgrimage, placing in the room a statue and photos of Luther.*

**Tradition. Without creating any scandal, priests claim, for example, 'blessings for homosexual couples' or even the recognition of 'non-heterosexual unions'. Bergoglio seems to hesitate on the choice of what path is the right path, and what is more, he is not even rejecting the commonplace comparisons between those who are pro and those who are 'against' the 'new rights', according to those schemes that come from the politics of ideologies, and certainly not from the teachings of the Church. We ask ourselves, on this point, not what a good Catholic should do, but whether this 'pastoral scheme' can, instead, bring about good Catholics in the long run. What do you think?**

The modernist crisis has first of all affected dogma and discipline (for example, the liturgy), attacking even the lines of Thomist philosophy and theology. Moral principals, however, were still defended (more in theory than in practice) but they were based upon new principals of personalist philosophy (a suggestivist rather than objective position based on natural and divine law). With J. M. Bergoglio, 'doctrine' is adapting to practice even with regard to morality, with the usual method of taking two steps forward and one step back. But for some time the majority of the faithful have been adapting themselves to the principles of the world: just look at the outcome of the referendum in Italy on divorce in 1974. What should be done? To return to the exigencies of natural law, God's Commandments, traditional ascetic morality, without fear of displeasing the world and its 'prince' (the devil).

**What, then, can bring about good priests?**

The Council of Trent in the 16th century gave rise to a true reform (that is, to return to the discipline of the Fathers) which remedied many abuses of the clergy; before the Council of Trent, it was the 'Gregorian reform' (Saint Gregory VII) that combated these same abuses: concubinage, simony, subordination to secular and worldly powers.

**Is the role of the priest political?**

The main role of the priest is to offer the Sacrifice: everything else comes from this culmination of the virtue of religion. The priest is also the dispenser of the mysteries of God, the sacraments, and of divinely revealed truth. Just as the State cannot be secular, but must recognize the Kingship of Christ, and just as politics is not independent of morality, the priest can and must faithfully remind the flock of the demands of the Faith, even in the common life of men. But low politics, party politics for example, is not the concern of priests and he must stay far away from it. Many modern 'priests' delegate to the laity the administration of the sacraments (for example, communion) and are only interested in 'social' issues. They are tasteless salt, good only to be trampled upon by men.

**The role of the Pope, however, is certainly political. We have repeatedly highlighted the contraditions and errors of this Roman Pontiff in with his positions on the international stage, and who often appears - perhaps it is a bit severe - as the megaphone of those policies that have brought the West into decline. The 'pasionario' and welcoming Pope (see the migrants theme), but then silent on the true dynamics that lead to massacres and violence, on the sea and otherwise. Where does all this lead?**

What we said about the priest applies also to the Supreme Pontiff, the Vicar of Christ, who participates in the Priesthood and the Kingship of Christ. Of course, he is also Sovereign of a State, and in the Christian era was, rightfully, the reference for all Christian states. The West, unfortunately, has been fading since the Protestant revolution (which broke religious unity) and the English, American,

French and Russian revolutions, with the consequence of the movements of 1968. The Church has always been a bulwark against this subversive phenomenon. I say the Church and a true and legitimate Pontiff: not the modernists, and the occupants of the Holy See since 1965 until today, who no longer, along with Bergoglio, want to be defined as Vicar of Christ. True Pontiffs would oppose a migratory invasion that is certainly not random and certainly not without consequences in the social fabric of our countries (it is one thing to help every single person in need, of whatever country or religion; it is another to alter our society). But even here the problem is that we are the first to no longer be Christians. The Muslim is not bothersome because he denies the Trinity, but because he is 'intolerant' (that is, less assimilated to the Western Enlightenment). If the West is Charlie Hebdo, I don't see what there is to save…

**The Bergoglian ecumenical narrative, already well known because it was dear to previous popes, seems to reach its peak through a language of a 'sense of guilt' which discredits the greatness of Catholicism, downgrading it to a piece of a relativist puzzle. Is there still room for monotheism? Is there still room for the Truth?**

Ecumenism was born in Protestant environments (without papal authority, disintegration is inevitable) and infiltrated Catholic milieus, only to dominate Vatican II, which encouraged interreligious dialogue between 'Christians' and non-Christians (the document *Nostra Ætate*), and atheists *(Gaudium et spes*). The meetings in Assisi (Wojtyla, Ratzinger) realized Elia Benamozegh's plan (as Andrea Riccardi told it) and are like a Masonic Lodge where, setting aside religious confession, we are 'all brothers'. The certainty of the Faith was substituted by doubt. There is no known truth, but we are all 'pilgrims toward the truth' that no one possesses and for which everyone searches. The legend of the three rings (from the court of Frederick II and Lessing) is cited as the model of this new religion: no one knows which is the true ring, and therefore God created at least two false ones.

**You are deeply knowledgeable of Freemasonry, an organization which seems to love the Latino Pope very much. What can you say about this?**

I have already responded to it above. Not only Freemasonry, but all the esoteric sects are certainly one of the causes of the situation in which we are living in the Church and in society; we all think with the principles of Freemasonry, even if we don't recognize it; it is in the air we breathe. Secularism is the new religion of integral humanism. The new code of canon law suppressed the excommunication of Freemasons; is that so surprising? The baptized live with the principles of Freemasonry, and they die passing through a Masonic crematorium. Today, however it is Easter: let us remember that the devil makes pots, not lids [Colloq. devil's plans are never victorious in the end] and when it seems he is winning, just like on Good Friday, he will be defeated.

*On 16 October 2021 in a video message, Bergoglio gave his "Blessing" to "Black Lives Matter" (which literally means: "The Lives of Blacks Matter"), a movement "committed to the fight against racism, perpetuated on a socio-political level, towards black people", comparing it to the good Samaritan of the Gospel. BLM is not Christian inspired. Here are his words:*

*"Do you know what comes to mind now, together with popular movements, when I think of the Good Samaritan? Do you know what comes to mind? The protests over the death of George Floyd. It is clear that this type of reaction against social, racial or sexist injustice can be manipulated or exploited by political machinations or the like; but the essential thing is that there, in that demonstration against his death, there was the 'collective Samaritan', who is no fool! This movement did not pass by on the other side of the road when it saw the injury to human dignity caused by an abuse of power. Popular movements are not only social poets, but also 'collective Samaritans'*

**Book Reviews**

## The Communist Jesuit

Matteo Manfredini is a journalist, born in the mountains of Reggio Emilia, and he came across the figure of Father Alighiero Tondi, the "communist Jesuit" of the title, who in those Reggio Emilia mountains and in Reggio itself, spend the last years of his tormented life. A tormented life or - as the subtitle says - "*the extreme life of Alighiero Tondi, spy in the Vatican*".

The most interesting part that concerns the recent history of the Church lies precisely in this subtitle, that is, the period in which Jesuit Father Alighiero Tondi, Professor at the Pontifical Gregorian University, carried out his espionage activity in the service to the Italian Communist Party of Palmiro Togliatti, infiltrating the circles of the Catholic "right", those of Luigi Gedda to be clear, who bypassed De Gasperi's Christian Democrats seeking a political alliance between the *Azione Cattolica* and the right (the *Movimento Sociale Italiano* [reminiscence of Fascism] and the *Monarchic Party*), all within the framework of that "roman party" described by Andrea Riccardi, founder of the Community of Sant'Egidio (*Il "partito romano". Politica italiana, Chiesa cattolica e Curia romana da Pio XII a Paolo VI*, Morcellliana, 2007). Father Tondi even had a friendly relationship with Attilio Mordini, the Evolian Catholic considered among the fathers of Italian "Traditionalism", who fought in the R.S.I [Italian Socialist Republic, the last resistance of the Fascist Regime] and was imprisoned until the end of the war, as well as with Vanni Teodorani, Mussolini's son-in-law (p. 152 ss). In this context, Tondi was conscious of the genealogy that tied the early modernists to the Belgian and French Jesuit exponents of the *Nouvelle Théologie* condemned by Pius XII with his Encyclical *Humani generis* (p. 165), and was also conscious of the influence (a good one, from his point of view) that Montini exercised on Pius XII with the purpose of preventing the Pope from supporting the Catholic "right" (pp. 170-171).

Manfredini talks about this spy activity quite explicitly towards the end of the book (pp. 157-188), while he mainly focuses on the sensational escape from the Gregoriana by which Father Tondi officially broke with the Church to join the PCI (Togliatti would have preferred that his Jesuit continued his spy activity, but Tondi couldn't take it any more, and suspects began to weigh on his activities, too heavily endorsed by Father Dezza, s.j.).

The author mentions too little about Tondi's past or his formation. "*Born in Rome in 1908 by Tuscan parents descending from a cultured and revolutionary environment, which had its roots in the Italian Risorgimento, very critical of the Church, so much that they did not baptize Alighiero. His father had been a socialist* (it would be interesting to know if he had also been a Freemason, ed.) *and his grandfather had fought in the battle of Mentana in 1867, alongside Garibaldi against the Papal State (or at least that is what Tondi liked to tell as an adult*). It was against the advice of his parents, then, when on February 7, 1936 he decided to enter the Company of Jesus. In 1939 he pronounced his

*Alighiero Tondi, defrocked Jesuit and Communist spy*

first vows and in 1944 was ordained a priest. On April 20, 1952, after a second meeting with Marisa Rodano, the wife of the Catholic Communist, Franco Rodano (the first meeting in 1951, launched his spy activity), Father Tondi unexpectedly left the Gregoriana University to join the Togliatti's PCI. To what do we attribute this "conversion", or better, "apostasy'? Manfredini does not dwell too much on Tondi's youth, while it would be extremely interesting: the book, for example, reproduces in photography (p. 232), and only partially, a journalistic report from the *Epoca* of May 10, 1952 where, speaking of the young Tondi and his transition from family unbelief to religious vocation said: "Alighiero showed himself to be restless, always in search of truths that had to prove not only the existence of God, but also that of an otherworldly world. For this reason he became very passionate about spiritualism and occultism about which he is still interested today." This is a very interesting lead (by the beginning of 1952 Tondi had become an atheist) which unfortunately the Author does not follow. After his spying activity among the circles of the Catholic right, under the code name of "White Cassock", and his public adhesion to the PCI, "Professor Tondi" initially carried out the work of a controversialist and a writer for the Marxist party, denouncing the collusion between the Church and Fascism; he then moved to East Germany as a university professor, infiltrating and sabotaging the Catholic Church in the countries behind the curtain, favoring collaborationist clergy, and finally returning to Italy. At his side, working as overseers of the Party, two figures distinguish themselves: from Reggio Emilia his "wife", Carmen Zanti (1923-1979), an important parliamentarian of the PCI, from a Communist family, a partisan and an atheist, and university professor Ambrogio Donini (1903-1991), who had the role of controlling his unstable colleague in the name of the omnipresent Party (too late Tondi will write of him: '*Donini loved me, in a certain sense like you love a dog*', pp. 145 and 148). Donini, from a wealthy and Catholic Piedmont family (a general's son, grandson of a banker), held the chair of the History of Christianity at the University of Rome (1926-1928, 1946-1959) and Bari (1960-1971), ambassador to Poland,

*Tondi, with his partner and PCI Senator Carmen*

senator of the Republic for the PCI, and secretary for the Association *Italia- USSR*. He lost his faith when, at the University in Rome, he became the favorite student of Ernesto Buonaiuti with whom he graduated in 1925 and to whom he succeeded to University chair when the Regime forced Buonaiuti out; Donini had already joined the PCI since 1926. In 1938, Donini had a secret meeting in Chartreuse de la Valsainte in Switzerland, with two communist representatives, the Catholic Fausto Marzi Marchesi and the Israelite Emilio Sereni, and Bishop Mariano Rampolla del Tindaro, nephew of the Cardinal by the same name, and friend of G.B. Montini, to organize an antifascist collaboration. On April 20, 1946, Donini publicly commemorated his master, Buonaiuti, who had just died. In 1953 he had another meeting with the Catholic world in the person of the director of *La Civiltà Cattolica*, Father Giacomo Martegani, s.j. Again in 1980 he remembered his old teacher Buonaiuti, editing the publication of his letters. Donini was Tondi's controller and contact person even before he had given up his cassock, that is, when he was the "White Cassock" communist spy, who reported to Togliatti - through Donini - the activities of Gedda (among them the so called "Operation Sturzo"), and of those of the Russicum college (and therefore clandestine activity behind the iron curtain). That college was founded by another famous spy, Jesuit Bishop d'Herbigny with his adventurous life (a member of the conspiracy that led to the suppression of the *Sodalitium Pianum*, carried out antifascist espionage activities in favor of France, and ambiguous activity in the Soviet Union. A

favorite of Pius XI, he then fell in great disgrace with the same Pontiff until the end of his days).

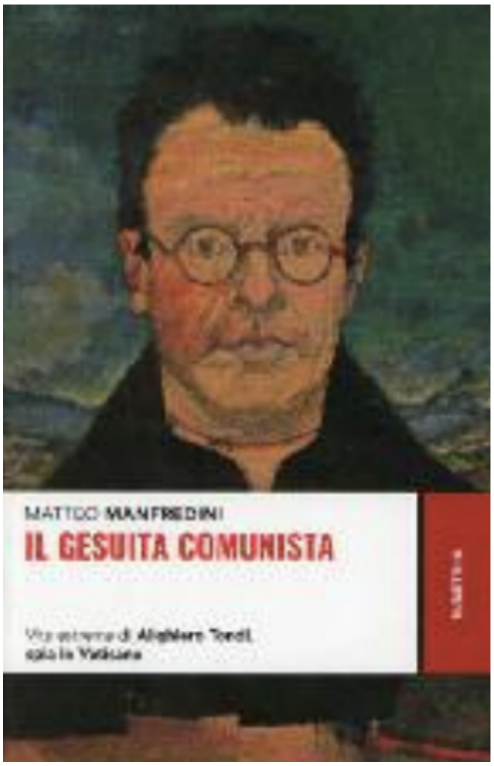
The author tries to diminish Tondi's espionage activity in East Germany (declaring the statements by Pierre de Villemarest to be unfounded, pp. 191-192 and 211) and in fact attributes to this period the internal crisis which, upon his return to Italy, brought about his new, incredible "conversion". According to the author, Tondi noticed that, after being used by the Party, they no longer kept for him the political role that he expected: the role of "defrocked" was not welcomed by anyone. Around 1963, he then moved closer to the Church, in the changed climate of Vatican II. In 1965 - under Paul VI - Alighiero Tondi was reduced to the lay state, dispensed from celibacy, and even his "civil" union with Carmen Zanti was regularized with the "sanatio in radice": which is a juridical act of the Holy See in which an invalid marriage is made valid (and by a legal fiction judged as such from the beginning) without need to renew their consents before the Church, something made impossible by the refusal of Zanti to get married in church; before the Council, both the dispensation from celibacy and the validation of marriage would not have been possible, not even at the point of death (can. 1043). Tondi's "regularization", again admitted to the sacraments, did not impede his continuing to vote for the PCI and even to maintain contact with the Stasi, East Germany's Secret Service (his meetings with them during the year

Cittadini

Se ha il coraggio, lo sfidiamo ad accettare il contraddittorio !

Il Comitato Civico locale

*Flier distributed by the Comitati Civici before a Tondi rally*




1968 are documented, pp. 136-137). In 1979, Zanti died, and was buried in Cavriago with a "civil" funeral (p. 138). Left alone, supported by Bishop Baroni of Reggio, Alighiero Tondi obtained from John Paul II in December of 1980 the return to his priestly ministry; the "mass" that he celebrated was no longer the one he abandoned in 1952. "*Being a priest again did not coincide with a renewed anti-communist sentiment (...) He remained a member of the Party until 1979. In fact, it happened that he was seen wandering around at Festa dell'Unità* [PCI's annual national meeting] *in Reggio Emilia…"* (p. 143). A memoir that remained unpublished (on the advice of the Bishop) reveals that "*the only certainty in such a tormented life"* was his *"love for Carmen*" (p. 146). Father Tondi was found dead in the bathroom of his apartment on the morning of September 29, 1984. Final judgment belongs to God.

*Father Francesco Ricossa*

• **MATTEO MANFREDINI**
*Il gesuita comunista. Vita estrema di Alighiero Tondi, spia in Vaticano*. Rubbettino, Soveria Mannelli, 2020.

# The painful wound of the "Ralliement" by Catholics to the French Republic under Leo XIII (1890-1903)

Much time has passed since the events I refer to in the title, but the memory of what happened then wounds and divides the "counter-revolutionary" militant Catholic front today, as it did yesterday. I received through the press service at the time, (2014), from author Roberto De Mattei, a volume of 365 pages entirely dedicated to the delicate issue: *Il 'Ralliement' di Leone XIII. Il fallimento di un progetto pastorale* [*The 'Ralliement' of Leo XIII. Failure of a Pastoral Project*] (pub. Le Lettere, Florence 2014). This review comes late (it is never too late) in completion of another in which we will talk about what is sometimes called the "*second ralliement*", alluding to the desired condemnation of *Action Française* by Pius XI (technically it was a put on the Index, which later was revoked by Pius XII). In presenting the work of De Mattei, who is a true historian, I can only recommend its reading: an exhaustive study, both in its published and unpublished sources (in particular the diary of Cardinal Gaetano Aloisi Masella and the documents of the congregation of the Brothers of Saint Vincent, the initiators of "social Catholicism" and closely linked to Monsignor Benigni's *Sodalitium Pianum* through the Fathers Charles Maignen, Henri Jeoffroid, and Henri Hello. De Mattei has preserved interest in the Integral-Catholic school and for Monsignor Benigni from the old *Alleanza Cattolica*, a thing we can only appreciate). He is also a "militant" historian, which for us is not necessarily a flaw. His explicit opposition to the policy of the Ralliement, an opposition which, as we will see, deserves greater precautions and clarifications, shines through, for which we will not be able to endorse the final conclusion of the reviewed study.

## The failure of a pastoral project

This is the subtitle of the book, and it is the point on which everyone, I believe, can agree. The *Ralliement* divided Catholics among the French counter-revolutionaries (Count de Mun accepted the *Ralliement*, while Abbé Barbier, Mons. Delassus and Father Maignen, among others, opposed it, even with excesses in their methods - we will however see in what context). Not all Catholics who, under Saint Pius X, saw themselves as "integrals" and anti-modernists, however, had the same sensibility towards the

*Leo XIII with his nephew Camillo Pecci And Mons. Merry del Val*

*Ralliement*, or at least the Leonine pontificate: Cardinal Vivès y Tutó, for example, Mons. Benigni himself, the Scotton brothers, etc. were all bound to the memory of Leo XIII and considered themselves heirs of his school (a young Mons. Benigni arrived in Genoa and then in Rome precisely because he was appreciated by Leo XIII and, together with a group of Perugians, surrounded the Pontiff, former bishop and administrator of the Umbrian capital). This difference between the French and the Italians will present itself again dramatically on the occasion of the 1929 Concordat, dividing Mons. Benigni and the Italians from his most devoted French collaborators (Abbé Boulin, and also in part Father Maignen) who saw in the Concordat the lowering of the ancient intransigent flag: the rupture of 1929 was a hard blow, human and political, to the integral movement.

Everyone, however, could serenely agree on one thing: the *Ralliement* was a failure. Upon the death of Leo XIII (1903), the situation between France and the Holy See was much worse than when the Pontiff attempted his reconciliation between the Church and the State: the new anti-Christian laws, the unilateral repudiation of the Concordat, with the separation of Church and State, the Cult laws with its consequent confiscation of all the real estates of the Church (convents, churches, bishoprics…) was the heritage that Leo XIII left to his successor Saint Pius X. The religious

"politics" of Saint Pius X was, at this point, a complete change with respect to his predecessor. It, too did not manage to prevent the secularization and laicization of the society (a process that no pontificate managed to stop from the French revolution onwards, indeed, if we want to trace the course of history, from the slap at Agnani which symbolically closed the apogee of medieval Christianity). But if the pontificate of Saint Pius X could not and did not stop the de-Christianization of society, it could and had to oppose a consequent and even more terrible danger: the penetration of the modernist heresy "into the very bosom and bowels of the Church": a danger that could already be glimpsed at the end of the Leonine pontificate (which condemned its pragmatic precursors in the ascetic-mystical field with the condemnation of Americanism) and which the old pontiff no longer had the strength to stem. Pius X was not only "the savior of France" (using Maurras' expression) but, humanly speaking, of the Church; if only his successors had fully continued his still unfinished (as he himself lamented) anti-modernist struggle!

**A great pontificate**

Yet, that of Leo XIII was a great, very great pontificate. The Author doesn't seem to have a great sympathy for the pontiff from Carpineto Romano (am I mistaken?) but he also does not fail to point out the greatness of the pontificate, and above all for the Leonine doctrinal corpus of work (a great deal superior, in my view, to the already exceptional one of Pius IX) and to identify, in his Encyclical *Æterni Patris* on the philosophy and theology of Saint Thomas Aquinas, the capstone and interpretive key to the whole admirable magisterium of Pope Pecci. All the Encyclicals of Leo XIII (on the Christian constitution of states, on freedom, on the family, on social and labor questions between socialism and liberalism, and so on) and the principal documents of his pontificate (like the condemnation of Rosmini) are an admirable application of scholastic and Thomistic doctrine restored to honor in modern times after centuries of oblivion (let's not forget: it was no longer even taught in seminaries). In my opinion, it cannot be said that Leo XIII had a desire to reconcile the Church with the modern world (of that time) even if the idea shines through here and there under this author's pen (i.e. speaking of the "liberal" Leo XIII). Leo XIII is diametrically opposed to the "new law" born with the Protestant and Enlightenment revolutions, with the French revolution; and of all the Popes he was the most vigorous in denouncing the armed and secret branch of the Revolution: Freemasonic naturalism. No one fought Freemasonry like him (even if unfortunately the anti-Masonic battle was contaminated by the trap set for Catholics by the shameless Freemason, liar and polluter of wells, known by the pseudonym of Léo Taxil - and numerous other false identities). In Leo XIII there is no attempt at reconciliation between the Church with the modern world born from the Revolution; there is certainly a desire to modernize - in the most perfect orthodoxy - ecclesiastical studies: in theology, in history, in exegetical sciences, a program shared by a young Mons. Benigni as well, who actually considered it mandatory, even if, at the end of the Leonine pontificate, as mentioned, the signs of modernist doctrinal deviations were already noticeable, as in Loisy. The arduous task was to unite doctrinal orthodoxy and progress in ecclesiastical studies, to avoid an "ignorant" orthodoxy or, much worse, a false heterodox science. The best anti-modernists, like Mons. Benigni, accomplished this happy synthesis that Leo XIII desired, made possible by Saint Pius X (see *Sodalitium* No. 64, May 2010, *Appunti per lo studio della Sacra Scrittura e, in genere, delle altre scienze ecclesiastiche*) [*Notes on the study of Sacred Scripture and, in general, other ecclesiastical sciences*]. Our Institute therefore expresses complete devotion to Leo XIII, as he was also a propagator of the devotion to the Madonna of Good Counsel.

**"The Jules Verne of ecclesiastical politics"**

When talking about the *Ralliement*, one's mind turns to Leo XIII, certainly, to his secretary of State (from 1887-1903) Cardinal Mariano Rampolla del Tindaro, and to his agents such as the Nuncio Domenico Ferrata, Cardinal Lavigerie (who had the task of breaking the ice, with the *Toast d'Alger*, before the intervention of the Pope) as well as those Catholic deputies who took up the thankless task of implementing the project, such as Jacques Piou. The Author focuses his attention on Leo XIII himself. There is no doubt, however, that

an important role was played by Cardinal Rampolla, whom *Sodalitium* earlier had the opportunity to deal extensively with (no. 65, February 2012) *Il conclave del 1903. Il veto contro Rampolla, l'elezione di San Pio X* [*The conclave of 1903. The vote against Rampolla, the election of Saint Pius X*], and above all no. 60, February 2007: *Il cardinal Rampolla era massone?* [*Cardinal Rampolla was a Freemason?*], cited and approved by De Mattei, p. 136 as "*a convincing study*"). In Monsignor Benigni's brief and scathing judgment of the future participants to the conclave, which would elect the successor to Pius X, (this was a habit of Benigni's, which he would repeat for subsequent conclaves), of the highly favored Cardinal Rampolla (who would die before the conclave, at which however his faithful disciple, Benedict XV would be elected), Benigni writes "*superior man, spirit full of illusions, a dreamer, the Jules Verne of ecclesiastical politics, the Crispi of papal government, a megalomaniac*" (Poulat, *Intégrisme et catholicisme intégral,* p. 330). As I had the opportunity to recount in no. 65 of *Sodalitium*, the policy favorable to the government of the Third French Republic (in "*la République du Grand Orient*" of 1895-1896 seven out of 10 ministers, plus the head of government, were Freemasons, p. 229) was not dictated by revolutionary sympathies or by a desire for compromise with the modern world, but by a decidedly opposite motive: the imperative, for Leo XIII and that of his Secretary of State, was to restore the Papal States defeated at Porta Pia in 1870, to return

*Henry of Bordeaux, Count of Chambord*

*Pope Saint Pius X*

Rome to the Pope, guaranteeing the freedom of the Pontiff, and, with a perspective typically medieval and not at all modern, the highest dignity of the Papacy, above any secular power. This fundamental point of the pontificate (only briefly were there ephemeral, conciliarist attempts with Italy) is still found in Leo XIII's political Testament on temporal power, which he wanted read to the cardinals gathered in conclave after his death (p. 252; see the text in *Sodalitium*, No. 65, pp. 65-67 within the article *La Breccia di San Pietro*). From this point of view, Saint Pius X was much more possibilist, while maintaining the protests and claims of his predecessors. But how to achieve this arduous goal? Pius IX already had a concrete model before his eyes: wasn't it perhaps the armies of the French Republic, born from the revolution of 1848, that defeated Mazzini's and Garibaldi's Roman Republic and re-established the pontifical government in 1849? It was French troops who fought under the tricolor that restored papal government (as Pius IX reminded the Count of Chambord, the legitimate pretender to the throne under the name of Henry V, during the debate over the white lis flag of the restoration or the tricolor, the pretext for the restoration's failure after the collapse of 1870 and the Masonic-communist disorders of the Commune).

Why, less than 50 years later, should history not repeat itself? For this purpose (the restoration of temporal power, the end of the Papacy's isolation in international politics) De Mattei recounts what I had previously written in *Sodalitium* (No. 65, February 2012, pp. 69-72: *Il conclave del 1903. Il veto contro Rampolla,*

*Cardinal Mariano Rampolla del Tindaro*

*l'elezione di San Pio X. Nuovi contributi storiografici* [*The conclave of 1903. The vote against Rampolla, the election of Saint Pius X. new historiographic contributions*]), that is, that there existed two opposing lines and strategies: that of Cardinal Rampolla, more intransigent, and that of Cardinal Galimberti, the Vienna Nuncio, more yielding (Cardinal Galimberti was the uncle of journalist Guido Aureli, a close friend of Mons. Benigni who always remembered with devotion the actions of his cardinal uncle). Galimberti proposed a policy favorable to the Triple Alliance, particularly after Bismark's Kulturcampf, his anti-Catholic persecution, had waned. To put pressure on the Italian government (dominated by Freemasonry through Crispi) thanks to the Austrian-German conservatives, and thus realistically obtain a minimal but sufficient temporal restoration; this "plan", then, anticipated a certain understanding with Italy, and was welcomed by Cardinals (Agliardi, the two Vannutelli, Svampa, Capecelatro) and bishops (Bonomelli) of "liberal" tendencies. While this plan, perhaps, was more realistic, it was also premature: in fact, the great event that would cast aside (at least in part) Freemasonic and democratic power with the advent of Fascism and Mussolini, and which led to the compromise of the Concordat, still had to take place (note: was it an indication of a recatholicized Italy or a surrendering to the Risorgimento? This is the problem! On the varying opinions of the cardinals see Carlo Fiorentino, *All'ombra di Pietro*, Le Lettere, 1999). Cardinal Rampolla was instead betting everything on the dissolution of the Italian State, still weak and divided; after the Franco-Prussian war of 1870 that allowed the breach of the Porta Pia, French Revanchism announced a new European war where an Italian defeat would favor the return of the Pope to Rome; in this perspective, the Vatican could not align with the Triple Alliance: Germany and Austria were aligned with the Italian State, the numero uno enemy of religion and the armed branch of Freemasonry; there remained the other front: the Franco-Russian alliance. Cardinal Rampolla then had an interest to find an accord with France, and even with Russia (note the pro-Eastern political philosophy of Leo XIII: just look at the insertion of so many Eastern Saints in the Missal and Roman Breviary) which turned to the detriment of the Poles and Austrians who protected them (from this came the conclave veto on Rampolla by an Austro-Polish Cardinal). An understanding with France encountered an insurmountable obstacle: the domination (in France as in Italy) of Freemasonry, which identified itself with the French republican government after the failure of the monarchic restoration, also due to the monarchists dividing into three souls: legitimists (more or less Catholic), liberal Orleanists, and Bonapartists. Freemason governments put in place strict antichristian legislation, with the expulsion of religious from schools, the forced march toward the separation of Church and State, and the unilateral repudiation of the Napoleonic Concordat. The challenge of the *Ralliement* consisted in this: defusing governmental anticlericalism by removing the pretext of the form of government (by accepting established powers); unifying the "rights", divided by dynastic issues, on the sole basis of religion; obtaining a conservative parliamentary majority and, in this way, counting on the international support of a Catholic power (at least in the population) such as France. The blame for the failure was attributed to the various monarchist right-wingers who did not want to follow the indications of the Holy See; but in reality the failure was in the order of things, as the Republic in France, among other things, was and is considered not as a form of government among others (as in the papal magisterium) but as a Jacobin-Masonic ideology having as its dogma separation and secularism. The "republican values" inscribed in every Lodge and in every French municipality and school *(Liberté-Égalité-Fraternité*) are like a religion, or rather a counter-religion, the religion of the Grand Orient, and the only advantage that the government saw in the outstretched hand of

Catholics was the hope of dividing them, which was realized, and turning them against each other, favoring then the "liberal Catholic" element seen as obedient and not refractory to the papal line.

In this way Cardinal Rampolla was a dreamer, deluded, a Jules Verne of ecclesiastical politics, according to the amusing definition of Monsignor Benigni; and note that his disciple, Benedict XV, took up the project in a certain sense, albeit revised and corrected after the reversal of alliances; despite relations with the Italian government through his family friend, Baron Carlo Monti (see https://www.treccani.it/enciclopedia/carlo-monti_%28Dizionario-Biografico%29/), during the war Benedict XV did not hide his sympathy towards Germany and Austria (despite officially maintaining strict neutrality and working for peace). In fact, the Central Powers were no longer allied with Italy and what could be hoped for from France, under Rampolla, could now be hoped for from Austria after the outbreak of the Great War: the very embarrassing affair of Monsignor Gerlach, the Pope's chamberlain and Austrian-German spy in the Vatican and in Italy, is significant in this regard (see Annibale Paloscia, *Benedetto tra le spie*, Mursia 2013). In this context, Monsignor Benigni will always be rather pro-Italian, (although criticizing the Italian government that diplomatically isolated the Church), and will be an enemy of the gang (of homosexuals and spies) of Baron Gerlach, supported by the pro-modernist German Catholics, the Center and the Cologne school of Carl and Julius Bachem, center of the infection of non-denominational social modernism.

**The implementation of the *Ralliement*. A speculative point of view.**

After the defeat of 1870 and the Freemasonic-communist excesses of the Commune, the Parliament found itself with a monarchic majority, divided however into three obediences and three political cultures. The restoration of Henry V (Count of Chambord), which had seemed almost assured, failed. The elections of 1876 saw a Freemasonic republican majority which inaugurated a series of anticlerical (antichristian) laws that initially struck at religious congregations and Catholic teaching (1880-1882), then introduced divorce (1882), and the secularizing of public schools (1886). Believing that he could defuse the anti-Christian laws through loyal acceptance of the republican institutional form, that is, by accepting the de-facto established power, Leo XIII

*Monsignor Henri Joseph Delassus*

appointed Cardinal Lavigerie (missionary Bishop to Algiers, linked, according to De Mattei, to the Gallican anti-infallibility Bishop Maret) to break the ice by favoring the *ralliement* of French Catholics to the Republic; Lavigerie did it with the *Toast of Algiers* made to the naval team whom he received on November 12, 1890 to the sound of the Marseillaise! Leo XIII, faced with the dismay of Catholics, among them Bishop Freppel (a member of parliament), and the Alsatian deputy Emile Keller, had to personally intervene with the Encyclical *Au Milieu des sollicitudes* of February 16, 1892.

The Author deeply examines the pontifical text (pp. 172-191) which, in my view, is absolutely flawless (nor could it be otherwise), presenting the classic doctrine of the Church on the various forms of government and its respect for the established power. De Mattei criticizes it as if the Leonine document sinned by omission: omitting, for example, the classical doctrine of Aristotle and Saint Thomas, taken up by Pius VI, on monarchy as the best form of government. Here, at that time a young reader of the magazine *Monarchia* (1972-1974) (me) directed by Francesco Perfetti (who now directs the series that published his book) and who availed himself of collaboration with the even younger De Mattei, I certainly have nothing to object (it is good to meet again after so many years!); although it should be clarified that Saint Thomas speaks of monarchy as the best form of government among pure regimes, but also recounts that concretely the best is a mixed government. Nor was Leo XIII obliged to enter into the question, once he had remembered that it actually existed: "*by enclosing ourselves in abstractions, we might be able to define* – recalls the Pontiff – *which is the best of these*

*forms considered in themselves*" (clear allusion to the classical doctrine on monarchy). Nor did the Pope ask French Catholics to abandon their speculative preferences (the "*sin of monarchy*" was invented by the "*abbés démocrates*", certainly not by the Pope). He asked only for the union among Catholics for a common religious action. In practice, on the other hand, we have already recalled how the monarchic parties were divided among themselves: the Bonapartists (certainly not examples of Catholicism), the liberal and often even Masonic Orleanists, and finally the legitimists, most faithful to the Church, but even they not exempt, at times, from clear limitations (the monarchy of the Restoration had only in part learned the lesson of the Revolution: liberal and Voltarian under Louis XVIII, at times even Gallican under Charles X - whose son, the Duke of Berry was himself a Freemason - and competitive with the Church with the theories on the divine right of Kings, conceived like a Vicar of Christ, almost on par with the Pope). Read about the small and large miseries suffered by the Nuncio Luigi Lambruschini both under Charles X, (although by far the best of the last sovereigns) and under Louis Philippe (Cardinal Luigi Lambruschini, *La mia nunziatura di Francia*, edited by Pietro Pirri, Zanichelli, Bologna, 1934). For De Mattei, following the school of Corrêa de Oliveira, with the *Ralliement,* the Altar would have guiltily abandoned the Throne, when in truth the Throne, it is painful to admit, had already abandoned the Altar before the Revolution, and never completely corrected itself from this abandonment, even at the Restoration. Leo XIII had no illusions about this.

**The implementation of the *Ralliement*. A practical point of view.**

The pastoral project of the *Ralliement,* as we have seen, was a failure. Unfortunately, it was even worse, since instead of achieving the unification of Catholics on a common front, it caused, as the government understood well, Catholic division. And not only because many of the best French Catholics were opposed to the *Ralliement* (De Mattei dedicates a most interesting chapter, XV, to critics of the *Ralliement*: the Abbé Barbier, Dom Besse, Mons. Delassus, Father Maignen and others; see pp. 267-288, and more documents on pp. 310-337, 341-343) but also because, taking advantage of the climate that had been created, and going not only beyond but against the intentions of Leo XIII, the *Ralliement* gave renewed vigor to liberal Catholics, the heirs of Lamennais and gave birth to the "Republican abbots", for whom the French revolution and Christianity not only could be reconciled, but of necessity had to be: Christianity could not help but be democratic…There comes to mind Abbé Klein, who introduced Americanism in France (pp. 212 ss), Abbé Naudet, Abbé Lemire, Abbé Dabry, Father Maumus o.p., Abbé Gayraud, the apostate Abbé Charbonnel, Marc Sagnier himself with his *Sillon* (born in 1894, in the climate of the *Ralliement*); those democratic priests (pp. 206-211) who first paved the way to Americanism (so admired by the young Roncalli, fought against by Maignen and Mons. Delassus, and condemned by Leo XIII with his letter *Testem benevoletiæ*) and then to modernism itself (until *Sillon's* condemnation with *Notre charge apostolique* of Saint Pius X (pp. 212-226). In short: at least in France, those who oppose the *Ralliement* will support Saint Pius X against modernism; and contrarily, the zealots of the *Ralliement* will support modernism under Saint Pius X; it must mean something; as for *ralliés* politicians, such as Piou or de Mun, they ended up in insignificance and ridicule (their movement will call itself… *Action libérale populaire*!, a non-denominational party that will flourish from 1901 to 1919). Since the elections of 1893, moreover, Catholic ranks in the parliament were halved (p. 203) and the failure was repeated in the elections of 1898 (p. 237), so that in 1900 the Assumptionists (who edited the newspaper *La Croix*) were dissolved; Leo XIII wrote to the President in vain to save the other religious congregations: the law of 1901 affected them all, and the elections of 1902 confirmed the irrelevance of the *ralliés*. The ex-seminarian Émile Combes decided on the dissolution of religious congregations; in 1903 even the monks of the Charterhouse were physically expelled one by one by the military. That same year Leo XIII died, having managed to stem not even the anti-Christian program of the Republic of the Grand Orient.

**A conclusion not shared**

Did Leo XIII's *Ralliement* cause, or was it a contributing cause, to Americanism and then to nascent modernism? De Mattei seems to insinuate it (p. 223) only to then deny it, citing the Pope's own documents (pp. 227-228). But the Author goes further, and it is precisely in the final words of the work that we find ourselves in disagreement: "*The spirit of 'ralliement' to the modern world, or at least to its political and social expressions, remained for over a century*

*the great temptation to which the Church was exposed. If it is true that the dominant idea of Leo XIII was, as one of his biographers writes, to 'reconcile the modern world with the Church', the pastoral project that failed under his pontificate was realized with the Second Vatican Council. What happened in Rome between 1962 and 1965, and in the years that followed, had its antecedent in the 'ralliement' of Leo XIII. And this is one of the reasons that drove me to study it*" (p. 294). A misleading judgment, it seems to me, both in relation to the pontificate of Leo XIII, judged severely despite his greatness which we spoke about previously, and also in relation to Vatican II, which resulted, on the contrary, in the incomparable gravity of its doctrinal errors (which one would search in vain for in Leo XIII, as in Benedict XV or in Pius XI and Pius XII). The conciliation between the Church and the modern world possibly sought by Leo XIII on the one hand, and by John XXIII and Paul VI on the other, is of an absolutely different character: diplomatic and instrumental in Pope Pecci, doctrinal, and subservient to the modern world in Roncalli and above all in Montini (and in his 'cult of man'). Yet De Mattei does not ignore Leo XIII's models from among his predecessors: St. Leo the Great, Alexander III, St. Pius V and above all Innocent III (whose remains Leo III had moved from Perugia to San Giovanni in Laterano, to be buried next to him: p. 253). Leo XIII's ideal, as we have said, was the medieval Christianity described in the encyclical *Immortale Dei*, certainly not the integral humanism of Maritain and Montini.

However, I share the opinion expressed by the Author on p. 294, and more widely in his other writings regarding those pontificates that followed Saint Pius X, on the "*moderate mentality of the 'Third Party'* " (Gramsci distinguished between modernists, integralists and the Jesuit party) that "*prevented the damming of the modernism that resurfaced in the Church*": but we will deal with this topic in another, broader article, already in preparation.

*Father Francesco Ricossa*

• **ROBERTO DE MATTEI** *Il Ralliement di Leone XIII. Il fallimento di un progetto pastorale*. Le Lettere, Florence, 2014.

## The Papal Zouaves and their enemies

Our Institute distinguishes itself by remembering all those who enlisted in the army of Pius IX from 1860 to 1870 to defend the Pope and the Church from the revolutionary attack orchestrated by Freemasonry. It is demonstrated with conventions and conferences organized around the topic, the republishing of the book by Antonmaria Bonetti ("*Il volontario di Pio IX*" [*The Volunteer of Pius X*]), the plaque commemorating the 150th anniversary of the battle of Castelfidardo, the exhortations of Father Ricossa at the nearby shrine of the Crocette, the interventions for decorating the tombs at the Verano cemetery in Rome (such as that of General Kanzler) and other initiatives.

It should be noted that this interest is not widespread. Yet the sectarians have not forgotten their own supposed heroes, to whom they have dedicated not only lodges and anticlerical associations, but also schools, streets and public squares. In Catholic circles, on the other hand, almost all the names of those who, at the height of their youth, fought and, in many cases, died for the

*Pius IX blessing the Pontifical troops arrayed at Rocca di Papa, 1867*

papal cause have gone to oblivion. It is a problem to which Catholic "traditionalism" is no stranger, where sometimes an ideological dross addresses sympathies to figures completely unrelated to Catholic counter-revolution.

In recent decades, the generalized forgetfulness did not favor the study and publication of texts relating to the papal army of Pius IX and its crucial decade. A praiseworthy exception was Piero Raggi's work, "*La nona crociata. I volontari di Pio IX in difesa di Roma 1860-1870*" ["*The Ninth Crusade. The volunteers of Pius IX in defense of Rome 1860-1870*" (first ed. in 1992, second expanded in 2002), an author invited several times by the Centro studi "Giuseppe Federici" in Rimini. If I'm not mistaken, Raggi's archives (which I had the opportunity to admire at the author's home) then allowed for a second publication, mainly iconographic, "*Per il Papa Re. Il Risorgimento italiano visto attraverso la storia del reggimento degli Zuavi Pontifici 1960/1870*" ["*For the Pope King. The Italian Risorgimento as seen through the history of the Papal Zouaves Regiment 1860/1870*"] by Lorenzo Innocenti (2004). In 2007 there was a reprint of the aforementioned text by Antonmaria Bonetti, "*Il volontario di Pio IX. Racconto storico di un volontario di Pio IX dal 1867 al 1870*" ["*The Pius IX volunteer. An Historical account of a volunteer of Pius IX from 1867 to 1870*"], edited by the Centro Librario Sodalitium. I may have perhaps missed some other texts, the fact is that the scarcity of material forced the few people interested in the subject to get hold of old texts, which are difficult to find, in order to be able to deepen this historical page (such as "*I Martiri di Castelfidardo*" ["*The Martyrs of Castelfidardo*"] by the Marquis de Ségur, "*Olderico ovvero lo zuavo pontificio*" ["*Olderico or the Papal Zouave*"] by Father Bresciani, "*La mano di Dio*" ["*The Hand of God*"] by Paolo Mencacci, "*Venticinque anni di Roma capitale*" ["*Twenty-five years of capital Rome*"] by Bonetti, "*La fine dell'esercito pontificio*" ["*The End of the Papal Army*"] by Attilio Vigevano, "Mentana" by Roberto Di Nolli, "*L'anno di Mentana*" ["*The year of Mentana*"] by Paolo della Torre).

The gap has finally been filled by Francesco Maurizio Di Giovine's book "*Gli Zuavi Pontifici e i loro nemici*" ["*The Papal Zouaves and their enemies*"], published by the Solfanelli publishing house in Chieti in 2020, the classic text that no bookcase should be lacking (and no home bookshelf should be lacking a bookcase). The book is useful for everyone: both for those who are new to the subject, because it allows you to know it satisfactorily, and for those who are not new to this kind of reading, because it allows you to deepen the subject by discovering numerous previously unknown events, in many cases thanks to the precious memoirs of Don Alfonso of Bourbon, as we will see.

The author's work answers two fundamental questions: who were Pius IX's volunteers? And why did they decide to enlist in an army destined to be defeated? The answer lies in the Catholic faith that animated these people, a faith that was the cause for courageous, often heroic, choices, like so many in the earlier phases of the Revolution (just think of the Catholic insurrection in the Vendée and the Catholic anti-Jacobin uprisings in our Peninsula). The good Catholic of that time, thanks to the magisterium of the Supreme Pontiffs, was aware of the gravity of the aggression unleashed by the enemies of Christ, organized by the various secret sects. We have an example of that in Antonmaria Bonetti, a young university student from Bologna, a pontifical volunteer, who after participating in the defense of Rome on September 20, 1870 and after being detained in an Italian prison camp, was the founder of an anti-Masonic magazine and a collaborator of *L'Osservatore Romano*.

It was, then, a troop of young people who, because they were Catholic, they *naturally* fought in the Revolution: they were therefore counter-revolutionaries, defenders of the religious and social order guaranteed by centuries of Christianity. For some of them, the counter-revolution also coincided with dynastic loyalty, such as the French Legitimists and the Spanish Carlists (even from Catalonia and the Basque country). For many others, however, such as the volunteers from the Netherlands (the most numerous), Ireland, and distant Québec, being Catholic and anti-revolutionary was one and the same, needing no ulterior motives (although many of them were forged by centuries-old clashes against British or Dutch heretics). The book well describes the initial difficulty of amalgamating so many young people (impetuous by nature) from different nations and even continents, and of preventing some particular aspects (like the Bourbon Legitimism of the French) from prevailing over the common good, represented by the defense of the Church (which can never be identified with a dynasty or a political party), and also for the delicate diplomatic balance with European chancelleries.

The counter-revolutionary aspect of Pius IX's army is rightly highlighted by Di Giovine, since it is the key to understand what was, for all intents and purposes, as Piero Raggi wrote, a *crusade*, where the Turk of the past was replaced by the Freemason, who sent to the slaughter the idealists seduced by political passions and above all the many children of Catholic populations (including Piedmontese) unaware of what was happening behind the scenes. After all, the revolutions of the nineteenth-century were the dress rehearsals for the carnage of the First World War, one of the most horrible pages in contemporary history.

*The Standard of the Dutch Zouaves of Haarlem*

The anti-Catholic hatred of those presumed liberators of the Papal States manifested itself in various stages of their occupation of the Pope's territories. An emblematic event is linked to the arrival in Perugia, in September 1860, of the invading army, which became guilty of the death of an innocent priest, Don Baldassarre Sandri, shot despite the pleas of Archbishop Gioacchino Pecci, the future Leo XIII, as the author describes in detail.

The papal army, in the decade we are dealing with, was formed gradually: the first contingents of volunteers arrived at the beginning of 1860, the last close to 1870, with a constant growth before and after the victorious military campaign of 1867. We have mentioned how the mobilization of so many young people had the features of a crusade: and it was preached as such by a good part of the episcopate, with the organizing of diocesan committees in various nations, not only the Catholic ones, to promote enlistment and thus responding to the appeal of the Belgian Archbishop Frédéric-François-Xavier de Mérode, appointed by Pius IX Pro-Minister of Pontifical Arms. The general mobilization, however, was made difficult due to the new political structures that had affected the profession of faith in many nations (the call to arms supported by writer and journalist Louis Veuillot in France cost him the government seizure of his newspaper *L'Univers*, while young people from northern Italy, such as the aforementioned Bonetti from Bologna, had to resort to various stratagems to be able to physically reach the city of Rome). Committees were also set up to raise the funds needed to support the task that was taking shape. The generosity of Catholics was therefore not long in coming: many young people enlisted and many faithful contributed to the expenses, all driven by love for Pius IX and for the Church.

At this point it is necessary to read the 360 pages of the author's book to learn in detail about birth and development of the papal armed forces (in particular the battalion of the Papal "Tiragliatori" which later became the regiment of the Papal Zouaves), the names of the officers and soldiers who distinguished themselves in the service of the Pope and the places that became the scenes of war events (in particular those of the military campaign in the Roman countryside of 1867). The book combines the historical narrative in great detail with a description of the uniforms, weapons and military strategies deployed.

As a priest, I greatly appreciated the way in which the author emphasizes the role of military chaplains, beginning with the Breton Bishop Jules Daniel, who was the first spiritual father of the troops and in particular the elite spirituality represented by the Zouaves, rightly highlighted by the title of the book itself. It was not a marginal role, but given that it was an army of Catholics engaged in a Catholic cause, it was an indispensable element: to provide spiritual weapons to those who had taken up material weapons to defend the Church. I would like to point out an anecdote reported by Di Giovine, relating to the recitation of evening prayers in the barracks. A Breton Zouave, in a letter sent to his family, wrote that after a prayer proper to the battalion, composed by Bishop Daniel, followed "*the Pater, the Ave, the Credo, the Confiteor and the De profundis*". The essay ended with a comment: "*And that's all. It was short, but good.*" For the writer, evidently, the prayers in the barracks were very little compared to those he was used to reciting in his family!

The gallery of characters that follow one another in the different chapters of the book (de Lamoricière, de Pimodan, Becdelièvre, Kanzler, de Charette, Allet, Azzanesi, Zappi, Berardini, and many others) should be known to all good Catholics: reading the book allows one to supplement any gap and encourage one to delve deeper into their individual personalities. Obviously, a very prominent place belongs to General Hermann Kanzler (1822-1888), who on October 29, 1865 was appointed Pro-Minister of Arms and Commandant-General, replacing Bishop de Mérode. With regard to the figure of Kanzler, I refer the reader to the text published in No. 69 of *Sodalitium*, relating to the biographical profile taken from the volume "*Le carte Kanzler-Vannutelli dell'Archivio Vaticano*" ["*The Kanzler-Vannutelli papers of the Vatican Archives*"]. His military skills were combined with the deepest dedication to the Papacy (the way in which he prepared and conducted the military campaign of 1867 was exemplary, crowned with victory in the Battle of Mentana). When the new leaders of Rome offered him a pension, even though he was old and had limited economic resources, he replied with a firm refusal.

One of the most interesting aspects of the book is represented by the memoirs of Don Alfonso Carlos of Bourbon (1849-1936), future Carlist pretender to the throne of Spain (Carlism provides for not only legitimacy of blood, but also legitimacy of exercise, that is, fidelity to Catholic principles), who in 1868, at the age of 19, wanted to enlist as a simple soldier in the army of the Pope King and participated in the defense of Rome on September 20. The prince's diary allows the reader to have a direct testimony of the events, with the narration of many unpublished episodes that allow us to better grasp the events narrated and to characterize them for what they were in their deepest essence: a real war of religion.

There are two other decidedly interesting aspects of the work by Francesco M. Di Giovine: the first is represented by the numerous footnotes accompanied by biographical folios of many of the characters mentioned, which will make us better acquainted with many protagonists and place them in the society of the time. The other aspect is the meticulously compiled lists of the combatants and fallen who took part in the main engagements. Satisfactorily reconstructing the list of the fallen in a military campaign is particularly complex, since to those who died in combat must be added those who died later in hospitals and prison camps, in addition to the missing. The book is also appreciable for this painstaking work, which finally allows us to have all the names to remember and offer in our prayers.

These lists also make it possible to debunk a cliché fueled by the Risorgimento faction, according to which the soldiers of the Pope King were all

foreigners (the notorious "mercenaries" of the Pope, as the mercenaries of the Lodges like to describe them). The statement is false, since there were soldiers from the papal provinces (Lazio, Umbria, Marche, Romagna), soldiers from the former Kingdom of the Two Sicilies and volunteers from the other former pre-unification states, in particular from the Duchy of Modena. The Italians of the time, therefore, despite the new political structure of the Peninsula, were not as completely absent as they would have us believe. The problem is that, while abroad the historical memory of the Zouaves and other departments has been preserved (just think of the associations of descendants and museums in France, Holland and Canada), in Italy this has not happened. The book could be an opportunity to encourage some readers to delve deeper into the figures found in the book, linked to their city or even to their family (in French and Dutch genealogy websites it is not uncommon to find the indication, proudly expressed, that an ancestor had worn the uniform of the papal army).

Before concluding, I would like to recall the figure of Mary Katherine Stone Bidulphe, an English woman who reached Rome and did her utmost to assist the papal wounded, particularly in the campaign of 1867: the book also provides interesting information for this character. Among the Garibaldians, on the other hand, in those same circumstances was the shadowy figure of Helena Blavatsky, founder of the Theosophical Society and friend of the Freemason Garibaldi. Moreover, in that religious war that was the "Risorgimento", among the ranks of the enemies of the Papacy there were many characters linked to occultism, Lodges and Protestant sects: the Russian-American witch was therefore in her natural habitat.

The Papal Zouaves and other papal soldiers took part in this religious war for the defense of the Religion itself and of the Chair of Peter. On September 20, the most convinced, and they were the majority, were ready to die on the bastions of Rome to bear witness to the unconditional love for the sacred person of Pius IX. It was the Pope himself who avoided this bloodbath and raised the white flag (the author also dwells on the times and ways in which the order was given and carried out). Readers of the book can experience first-hand the last hours of the Papal States through the chapters that conclude the work and follow the military and diplomatic events step by step up till the surrender and the arrival of the enemy troops in the City of Peter. Behind the "Bersaglieri" riflemen crowded Protestant shepherds and prostitutes, vagabonds and hooligans of various kinds, while the hunt for Zouaves began in the alleys of the city, with the lynching of some of them, as Don Alfonso's memoirs recount.

Congratulations, therefore, to Francesco Maurizio Di Giovine (whom I met at the end of the 1970s and who contributed, with his "*Quaderni della Controrivoluzione*" [*Notebooks of the Counter-Revolution*], to my interest in anti-revolutionary Catholic militancy) for having worthily recalled the crusade of the Papal Zouaves. The hope is that the pages of the book will excite readers and that the memory of the past may define, in our present hour, coherent and courageous choices, worthy of the soldiers of the Pope King, who were never in communion with the enemies of the Church. May history, therefore, be a master of life for the sacramental life as well.

*Don Ugo Carandino*

**FRANCESCO MAURIZIO DI GIOVINE** *Gli zuavi pontifici e i loro nemici*, Ed. Solfanelli, Chieti 2019, pagg. 368, € 25,00.

# Holy Abandonment

"*Be holy because I am holy*" (Lev. 11,44) "*Because this is the will of God, your sanctification*" (1 Thes. 4,3). These commandments might frighten us, had they not come directly from God, and we know that God (Lk. 1,37) never asks for anything impossible. And therefore it is a duty for each of us to know what the holiness required by God consists of, in order to do everything we can to achieve it, without forgetting that our sanctification is a reciprocal endeavor, that is, our docile cooperation with God's action.

Saint Alphonsus M. de Liguori gives us a simple but edifying definition: "*All our perfection consists in loving our most lovable God…but the whole perfection of our love for God consists in uniting our will to his most holy will... and therefore the greater we are united to the divine will, the greater his love will be... this therefore is the greatest glory that we can give to God, to carry out his holy desires in everything*" (St. Alphonsus, *Uniformity to the will of God*).

Therefore, our daily commitment to achieve holiness should be summed up in this: "*Do all that God wants, want everything that God does*" (St. Omer, *Prat de la perf.*). But even in the fulfillment of the Most Holy will of God, there are varying degrees; there is obedience, resignation, acceptance, conformity, indifference, uniformity; but what interests us, or rather what the Trappist Father Vital Lehodey presents to us in a style truly accessible to everyone, is the subject of the book that deals with it in such depth and from which it takes its name, *HOLY ABANDONMENT*.

Following the safe doctrine of the doctors Saint Francis de Sales and Saint Alphonsus Liguori, as well as many other quotes from 19th century mystics, among which stand out Saint Gemma and Saint Thérèse, the author, after having exposed the nature, reasons, and the object of holy abandonment in general terms, proposes a series of practical applications of abandonment in temporal goods (prosperity or adversity; public and private calamities; wealth or poverty; health or illness; life or death…), in things concerning esteem (reputation, humiliation, persecution), and more

*Father Vital Lehodey*
*Abbot of Bricquebec*

broadly regarding spiritual goods, which can be particularly useful to the reader to prepare for the trials that may befall him in the course of his life, raising his gaze from a purely natural perspective to a supernatural one.

Like a child finds that the most loving and secure place is in the arms of its mother, and like a mother who if possible would never allow any harm to come to her own child, so the soul tries to find true peace in God and in his Most Holy will knowing that He is the most caring, most attentive, most loving Father that could be imagined and would want nothing but the best for his children. And while a mother might be mistaken in deciding what is good or bad for her own child, this is unthinkable for God.

Perhaps in this difficult period that we are going through for more than a year now, and which we do not believe we exaggerate in supposing that it has found many of us spiritually unprepared, it can't hurt to reflect on the fact that everything that happens, both in the natural and the supernatural order is foreseen and desired, or at least permitted, by God for a greater good.

Knowing that nothing that happens escapes the plans of Divine Providence, and convinced that "*all things work together unto good to them that love God…*" (Rom. 8, 28), it becomes easier to recognize the will of God in every circumstance, blessing both goodness in prosperity, and kissing the hand that strikes us with afflictions.

As the author himself states in his conclusion, Divine will is the supreme rule of our life, the standard for the good, the better, the perfect:

the more we conform to it, the more we sanctify ourselves.

There is nothing better for us than that which God desires: we imitate Our Lord Jesus Christ who, after having given us the example of conformity to the Divine Will saying "*Father, if thou wilt, remove this chalice from me! Nevertheless, not my will, but thine be done*" (Lk. 22, 42), taught us total abandonment also from high on the Cross: "*Father, into thy hands I commend my spirit*" (Lk. 23, 46)

We cannot summarize in a few lines what Father Lehodey exposes so well and extensively in this work; we therefore invite you to read this beautiful book which will certainly bring some benefit to your souls.

*A brother of the Istituto*

• **DOM VITAL LEHODEY**
*Il Santo Abbandono*. Publ. San Paolo 1995, 472 pages, € 26,00.

## Completely invalid and absolutely null

### The 1968 rite of Episcopal Consecration

The *Centro Librario Sodalitium* has already published Father Cekada's works in Italian in the past ("*The Problems with the prayers of the Modern Mass"* and "*Work of Human Hands")* and it now presents in booklet form these two articles (dating back to 2006 and 2007) on the question of the new ordination rites. Father Cekada, who passed away in 2020, was always interested in liturgical questions and as early as 1981 had written an article in *The Roman Catholic* on the invalidity of the new rite of priestly ordinations. This brought him then, after various vicissitudes, in 1983 to his exit from the Society as one of the "nine bad priests", as they were called. It can therefore truthfully be said that the question of the invalidity of sacred orders according to the new rite has interested our author from the very beginning of his priestly ministry.

This question is extremely important since it has doctrinal and practical consequences that affect the spiritual life and the eternal salvation of Catholics: if, in fact, a priest or a bishop are not validly ordained, the consequence is that the sacraments they administer are for the most part invalid. In these two articles our American confere confronts only the question of the validity of the new formula of episcopal consecration, which is the higher step of the sacrament of Holy Orders. In the first article, he explains why the new formula is to be considered invalid, and in the second he responds to some objections which were raised after the publication of the first article.

In 1947, Pius XII, with his apostolic constitution *Sacramentum ordinis*, so as to dispel any doubt, defined that only the imposition of hands and the preface are necessary for the validity of the sacrament, and that no longer necessary was the "tradition of the instruments". With the liturgical reform following the Second Vatican Council, this definition unfortunately opened the way (not by the will of Pius XII but of the innovators that came later) for the abolition of the conferring of the instruments, and then doing the same for the minor orders which have the conferral rite of the instruments as their matter and form. This explains why in his study Father Cekada only analyzed the question of the invalidity of episcopal consecration demonstrating that it has nothing to do with the (valid) form of the Orientals, and that its words do not adequately express the episcopal power to be conferred, thus concluding the absolute invalidity and nullity of the rite of Paul VI.

It would be interesting to carry out a careful study of the entire new ordination rite with all the prayers and rites that comprise it and not only limited to the form, since the prayers and rites that

*Episcopal consecration according to the new rite of Paul VI*

surround it sometimes signify and specify the formulas themselves.

Father Guérard des Lauriers did not directly deal with the question of the invalidity of the new ordination rites, instead dealing extensively with the question of the invalidity of the NOM (Novus Ordo Missæ), first in the *Brief critical examination of the NOM* and then in the study *Réflexion sur le Novus Ordo Missæ* (published in French by our Centro Librario in 2019) which he did not have time to complete; but it can be said that he approached the question indirectly and by analogy with the new mass. In the B.E.C. he wrote: "*The words of Consecration, which were inserted in the context of the Novus Ordo, (...) might not be* [valid] *because they are no longer 'ex vi verborum', or more precisely, by virtue of the meaning (the modus significandi) that, until now, they had in the Mass"*, therefore a change in the form that altered its sense renders it invalid (as the rubrics of the Roman Missal teach). This principle can be analogically applied to the new rite of episcopal ordination, which Father Cekada's present two articles deal with. However, **Father Guérard concluded**, in his studies, **not with the certainty of the invalidity of the rite of the NOM, but with doubt about its validity [the NOM is dubiously valid]**, which in practice means that it therefore must be considered invalid and therefore absolutely null (since for the validity of the sacraments one must be a tutiorist).

It was then the "*en sagesse*" argument, that is, the one judging from above, which definitively resolved the question which concluded the de facto nullity of the New Mass, and by analogy we could say the same for the new ordination rite formulas. Father Bernard Lucien, in presenting Father Guérard's study on the NOM, wrote thus: "*The NOM and its effects, now manifest to all observers, have a cause: which is the intention at their origin. Father Guérard demonstrates that through this path, with all the data we possess on Paul VI, we can obtain an objective certainty of the invalidity of the NOM (and no longer just a subjective certainty about the use of the NOM*) [and here by analogy we can say the same thing for the new ordination rites] *(...). Father Guérard studies the case of Paul VI in detail, starting from the observation of his actions. He proves that what happened under this Pontificate, and which the Pope* ***appeared*** *to disapprove, was what he* ***actually*** *wanted. From this well-established observation flows the inconsistency of this (pseudo-) authority and the invalidity of the NOM* [and by analogy also the new rites of ordination]: *a non-validity founded, at the same time: on the identity of the Pope's intention, and what is objectively signified (the NOM is ambiguous); and on the non-existence of an authentic promulgation that would have guaranteed these rites with the infallibility of the ordinary Magisterium*" (GUÉRARD DES LAURIERS, *Réflexion sur le Novus Ordo Missæ*, pub. C.L.S. Verrua Savoia 2019, Preface page XII).

Here then is the *ex sapientia* argument; from above, the lack of authority of Paul VI and the explanation given by the *Thesis of Cassiciacum* definitively illuminate and clarify the problem of the invalidity of the NOM and the new rites of ordination. This argument therefore wisely completes, in our opinion, the interesting analysis of the new ordination formula that Father Anthony Cekada presents with his usual competence and didactic skill in these two articles.

Might the reading of this booklet illuminate the minds of many faithful - and of priests in particular - to the gravity of the situation in which

the Church finds itself due to the reforms put in place following the Second Vatican Council and which with the rite of Paul VI rendered invalid and null most of its administered sacraments (saving, when properly administered, the rite of baptism and matrimony).

*Father Ugolino Giugni*

**Available at www.sodalitiumshop.it**

• **ANTHONY CEKADA**

*Del tutto invalido e assolutamente nullo. Il rito di consacrazione episcopale del 1968.* Sacred Orders according to the new rite of Paul VI, are they valid? C.L.S. Verrua Savoia 2021, 68 pages, € 6,00.

# The Disgrace Continues

In 2018, the *Centro Librario Sodalitium* published a book entitled *La vergogna della Tradizione* [*The Disgrace of Tradition*] dedicated to the cultural pages of the blog and publishing house *Radio Spada* (some extracts in *Sodalitium* no. 69). We considered it then and still consider it a disgrace that a Catholic traditionalist association, or rather (pseudo) integral Catholic, disseminated and defended the literature of Decadentism in its homosexualist and esoteric aspects. In the last issue of *Sodalitium* we gave an account of the reactions to our book (*Reactions to the book "The Disgrace of Tradition" in the - little - traditionalist world*, no. 70-71, pp. 59-90), as well as published the instructions of the Holy Office *Inter mala* of May 3, 1927 "on sensual and mystical-sensual literature". Meanwhile, *Radio Spada* continues its policy of ecumenism among traditionalists, something we had already warned against in our statement of June 12, 2015: *Radio Spada, an opinion and an advice* (see *Sodalitium* no. 67, pp. 38-40). On the occasion of the motu proprio *Traditionis custodes*, *Radio Spada* certainly mocked the "Ecclesia Dei-Summorum Pontificum" world, flagellated by J. M. Bergoglio, but not in the real life of its founders, those getting married before priests ordained with the new rite and celebrating with *Summorum Pontificum*, or even before very modern parish priests celebrating the Montinian rite: the "ideological shift" (from non una cum mass even to the new mass), so feared in 2015, is fully realized today.

In the meantime, there is no sign of repentance, but instead perseverance on their road to "the disgrace of Tradition". The articles which are the object of our inquiry were actually collected into a single volume (Luca Fumagalli, *Dio strabenedica gli inglesi*! [*God bless the English!*], pub. *Radio Spada*, 2021) with the addition of some unpublished articles. We will limit ourselves to quoting from these articles: *Il più decadente dei decadenti: il conte Eric Stenbock* [*The most decadent of the decadents: Count Eric Stenbock*] (*op. cit*. pp. 359-364). Suffice it to mention the opening lines to understand the whole article: "*Francis King, an historian of magic and the author of 'The Magical World of Aleister Crowley' (1977) wrote of him that 'he tried to understand his homosexuality in terms of traditional occultism, arriving finally to consider his own condition as an aspect of vampirism and werewolfism; torn between Catholicism and satanism (...), he died under the illusion that a big doll was his son and heir.'*" Yes, because, born in 1860, he converted to Catholicism in 1880, adding Stanislaus to his name, in honor of Saint Stanislaus

Kostka; the fact that he was also a Satanist is another question. The article also begins with another quote, this from W. B. Yeats, whom Stenbock defined as "*an erudite, a connoisseur, a drunkard, poet, queer, among the most fascinating men*". And Fumagalli dedicates a recent article to Yeats (October 10, 2021): *Yeats esoterico: qualche nota sull'affiliazione alla Golden Dawn del famoso poeta irlandese* [*Esoteric Yeats: some notes on the affiliation of the famous Irish poet to the Golden Dawn*]. Read the article, and tell me if you find criticism, condemnation or something else towards the "famous Irish poet" of whom *Sodalitium* had already talked about in very different terms when dealing with his friend Ezra Pound (*Ezra Pound and Theosophy,* no. 67, December 2015). Do nothing, everyone be quiet, don't disturb the Italian traditionalists who are too busy listening to improbable radios and watching strange TVs (see another article in this issue).

## Received by the Editors

Our Editorial Office has received various works by traditionalist authors. While not necessarily sharing all of their opinions, we report on them to readers that may be interested.

• **ANDREA COLOMBO**, *I maledetti. Dalla parte sbagliata della storia,* Lindau, 2017.
• **MATTEO CASTAGNA**, *Cattolici tra Europeismo e Populismo*, Solfanelli, 2018 (he also talks about Mons. Benigni).
• **EDOARDO SPAGNUOLO**, *La conquista islamica della Sicilia* (827-965), E. Spagnuolo e Delta 3 publishers, 2020.
• **RAFFAELE RAGNI**, *Libertà, libertà. Crisi, terrorismo, pandemia nell'era digitale*, Pub. Del Martello, 2021. An opposing opinion in:
• **ROBERTO DE MATTEI**, *Sulla liceità morale della vaccinazione*, Schola Palatina, Edizioni Fiducia, 2021.
• **MAURO STENICO**, *L'universo di Stalin e del Partito Comunista. La cosmologia moderna in prospettiva sovietica*. Reverdito editore, Trento 2020, 494 pages, € 19,00.

## Every promise is a debt: the response to the attacks against Mons. Benigni

In my editorial of the last issue of Sodalitium, I dealt, sadly, with a series of articles written against the figure of Mons. Benigni and all integral Catholics by a traditionalist priest who, however, gave credit to a thesis presented by a scholarship recipient from the *Fondation pour la mémoire de la Shoah* and from New York's *Center of Jewish History*, Nina Valbousquet. I promised "*in a next issue*" "*to respond to these accusations which, among the ranks of the antimodernists, inoculate the mentality that led to the modernist triumph, which is there for all to see, and which didn't appear out of nowhere on December 8, 1965.*" Just as every promise is a debt, the article in question is already under construction, but along the way it took on a proportion much broader than a simple article, until it became an investigation on many aspects of the pontificates of Pius X, Benedict XV and Pius XI, connected with the activities of Mons. Benigni and the antimodernist Catholics. We will give to our readers two initial quotes and the table of contents (provisional) of this study, hoping to arouse their legitimate curiosity and, above all, a true interest.

### IN DEFENSE OF MONSIGNOR BENIGNI

"*Throughout this period no one in the Church, not even Loisy, was detested, execrated, or despised as much as he was. He still is today, abandoned only to God's mercy. Judged without trial, not even by a people's tribunal: but by the assembly of his peers, from which he had separated himself, and which overcame him*" (EMILE POULAT, *Catholicisme*…, p. 27).

"*And yet it was under Pius X, on the eve of the First World War, that everything that we had seen run rampant for ten years was played out*" (E. POULAT, *ibid*, p. 481, year 1977).

### Introduction

Msgr. Benigni, Sign of contradiction
(especially among the ranks of the clergy)

*Mons. Umberto Benigni*

Msgr. Benigni: historiography
A historiographical turning point: the opening of the "Benigni Files"
"Reductio ad Hitlerum" and Integral thinking as a paranoid phobia
Friendly fire
Benigni and the Integrals on the psychoanalyst's (or psychologist's) couches

**Part One: Saint Pius X and the Integral Catholics**

1911: Msgr. Benigni leaves the Secretariat of State. Did Cardinal Merry del Val (and St. Pius X) lose faith in Msgr. Benigni?
*Sodalitium* and its hurdles. Bishops and Episcopalism
An example: *Pascendi*'s reception
An example: The case of *La Vigie*. "The monstrous sabotage of pontifical directives"
An example: the diocese of Vicenza and Bishop Rodolfi
Conclusion regarding the pontificate of Saint Pius X

**Part Two: Integral Catholics, Benedict XV, Pius XI, and their Secretary of State, Cardinal Gasparri**

**Part Three: The Pivoting of Benedict XV (1914-1922)**

Cardinal Della Chiesa
Under Benedict XV: the *Sodalitium Pianum* from the death of Saint Pius X (1914) to its dissolution (1921)
The resignation of Archbishop Volpi (1919): immoral clergy and modernist clergy ally themselves against a holy bishop.
The birth of the Partito Popolare (1919) and the victory of non-denominationalism
The turning point of the Catholic press: Integral press and penetrative press
  a) Bishop Rodolfi's revenge on La Riscossa of the Scotton Brothers
  b) The suffering of *Fede e Ragione*
  c) The case of *La Vigie*.

**Part Four: Under Pius XI (1922-1939)**

The Holy See and the French Republic: from 'no' to the Cultural Associations (St. Pius X) to 'yes' to the Diocesan ones (Pius XI)
The Holy See and the French Republic: Action Française's condemnation and the return of Marc Sangnier
  a)"Damnabilis, non damnandus": the first condemnation of Charles Maurras under Pius X (1914)
  b) With Benedict XV
  c) The condemnation of Action Française under Pius XI
  d) Integral Catholics and Action Française before and after the condemnation
  e) The resurrection of Marc Sangnier and "Sillonism"
Msgr. Benigni and Fascism
Msgr. Benigni and the Risorgimento.
Msgr. Benigni and the Company of Jesus

**Conclusion**

The "new course" according to Msgr. Benigni
"Model to avoid" or unheeded prophecy?

**Footnotes**

# The Debate over Vaccines

During a long period of forced inactivity (having contracted Covid-19, or Chinese flu) I received in the mail a pocket-sized book of 74 pages, the work of Professor De Mattei (a well-known name, and not just in the world of so-called "Catholic traditionalism") whose title and subtitle immediately declare the opinion defended by the author:

*On the moral licitness of vaccinations. A clear and exhaustive response to those who consider the Covid-19 vaccination to be illicit in itself, being useful for abortions.*

The title and subtitle express the opinion of the author (in no way a predictable conclusion in traditionalist Catholic circles) and delimit its boundaries: the licitness of the anti-Covid-19 vaccines (both for those who vaccinate and for those who are vaccinated) in a limited manner, that is the use of cell lines originating from procured abortions (which occurred in 1962, 1972 and 1985 see pp. 25-26) in the production of these vaccines.

The "those" spoken of and "those" being refuted are not agitators without credentials, but a cardinal and four bishops (pp. 5-6) all from the "conservative" camp, who already distinguished themselves by criticizing J.M. Bergoglio's *Amoris lætitia* (others are not mentioned, but reference could certainly be made to the former nuncio to the USA, Carlo Maria Viganò).

**Vaccines in general (and how dearly we miss Pius XII, or more simply, the Pope)**

With regard to traditional vaccines, De Mattei quotes from what Pius XII said on December 29, 1949 in a speech to Catholic doctors (p. 8). The vaccination, in itself, poses no moral problems. The issue is that some modern anti-Covid vaccines follow varying methodologies to obtain their effect: pp. 25, 27-28.

Anyone who knows the richness of Pius XII's teaching, knows how Pope Pacelli guided the consciences of Catholics by resolving, in the light of Revelation and right moral theology, new problems posed by modern science and medicine, as well as by today's times. Apart from a certain insistence on these topics, typical of the person and his times, there is no doubt that today's Catholic would have a most extreme need of the enlightenment of a Pius XII, who, assisted as the Vicar of Christ, aided by excellent theologians (and an excellent theologian himself) and counseled by Catholic doctors and scientists, he confidently guided the consciences of the faithful on the path of truth and goodness. Truly, most of the times, the argument of authority coming from that light of truth that is Rome was sufficient to resolve the most intricate of current problems. But where, today, is a true and authentic Pontiff? For De Mattei he sits on the chair of Peter and is called Francis. We can only disagree. But even if this were the case (given but not conceded), De Mattei is well aware of, and he denounces, the doctrinal errors of the one who is seated (pp. 7 and 74). For our Author, then, where does the decisive

*How dearly we miss the magisterium of Pius XII on matters of ethics*

argument of authority (*Roma locuta, causa finite*) end up? It would consist in the declaration of the Congregation for the Doctrine of the Faith (CDF) of December 21, 2020 (p. 6) which takes up previous documents (the notes from the Pontifical Academy for Life of June 5, 2005 and July 31, 2017 - omitting to mention that the second document undermines the first, Paglia vs. Sgreccia – and the CDF Instruction *Dignitas personæ* of September 8, 2008). However, for De Mattei the authentic magisterium can be subject to error "*coming into contradiction with the perennial Magisterium of the Church, with the teaching of the Popes, with the doctrine of the Gospel*", so ultimately we must ask him if this teaching, which normally must be complied with (p. 74), and which he judges to be the case for anti-Covid vaccines, is not instead a failure like the "Apostolic Exhortation" *Amoris lætitia* of March 19, 2016 which, he doesn't exactly say it but he makes it understood, clashes with the moral doctrine on the existence of intrinsically bad acts that no circumstance can justify; a doctrine recalled by John Paul II in his "encyclicals" *Veritatis splendor* and *Evangelium vitæ* with a teaching that De Mattei qualifies as "quasi-infallible" (pp. 15-20), a very bizarre theological term. According to De Mattei the decision on the Covid vaccine by the Congregation for the Doctrine of Faith may not be "quasi-infallible", but the faithful can and should adhere to it following its authority. An authority that is not convincing: what can a "magisterium" subject to error tell us with authority? Is it any wonder that true Catholics doubt it? And on another level, what trust should we be given to the once sufficient reassurances by the State, which watches over the common good, of the scientific community and of the pharmaceutical companies, when the

same Congregation for the Doctrine of the Faith (and not just it) condemns them as immoral: procured abortion (State law), the use of cells from aborted fetuses and the cultivation of cell lines (practiced by pharmaceutical companies without any protest, as far as anyone knows, from drug agencies or the scientific community)? Conspiracy theory is undoubtedly an aberration that also thrives in our circles, but it thrives due to the more than justified mistrust of the moral sense of the secular, religious and scientific "authorities" who admit so many obvious aberrations: the faithful have lost trust, despite *Edizioni Fiducia* publisher.

**De Mattei gives a wide berth. A little history of moral theology to explain that Saint Thomas is not an eclectic half-doctor**

Setting aside the principle of authority, with which De Mattei claims to open and close the debate (pp. 6-7; 73-74), the reviewed author deals then with theological arguments proofs (p. 8): we are in the field of moral theology, and the Author gives a wide berth. I am not a theologian, dogmatic nor moral, and I don't want to improvise myself as such any more than De Mattei (p. 10); however, I have actually been teaching dogmatic and moral theology for more than thirty years, every day, and I have learned something (from others: which makes me a non-theologian). I warn the reader that here we are going completely off topic, that is we are going to talk about moral theology in general (an exciting topic). De Mattei proclaims Saint Alphonsus: "the safest source" in moral theology: "*we might say that Saint Alphonsus has done more for moral what Saint Thomas Aquinas did for theology* (as if moral was not theology! ed.): *he carried out a formidable synthesis of the different currents of his time, purifying them from error, and exposed the principles of Catholic morality with the same systematic precision with which Saint Thomas exposed the principles of dogmatic theology*." At first glance it is difficult to find a phrase more evident and obvious (after the praise that Pius IX and his successors bestowed on Saint Alphonsus) and actually more questionable than this: yet, it has become common opinion!

For practical reasons, one must, in effect, distinguish between dogmatic theology and moral theology, as a person specialises in one or the other discipline; the distinction between them, however, is ignored by Saint Thomas, for whom theology, or sacred doctrine, is a single science, not a dual one, and whose principles, moreover, should not be sought in the various philosophical or theological currents of the time (or of the past). When the Church proclaimed Saint Thomas its doctor, both philosophical and theological, it did not exclude Saint Thomas the moralist, who is as much a theologian as the dogmatist; De Mattei writes as if morality was not theology, or theology was not morality, and the two sciences, moral and dogmatic, would have differing principles, being different sciences. Moreover, a good theologian is not one who excels in the synthesis of varying currents: this is the vice of eclecticism, a very thin compliment to Saint Alphonsus, if it was one! A reproach about eclecticism should be made to the Jesuit school *(corruptio optimi pessima*? See p. 13) which from the beginning believed it was teaching the cream of Catholic theology through a synthesis between Thomism, Scotism and nominalism. Furthermore, it seems impossible that De Mattei includes Father Noldin s.j., Father Vermeersch s.j. or the Sulpician Tanquerey among the Alphonsian theologians (remember that Saint Alphonsus was NOT a probabilist). Thomists, on the other hand, were Prümmer and Merkelbach, both Dominicans: Merkelbach, very faithful to Saint Alphonsus but even before that to the principles of Saint Thomas; Prümmer, very moderate on the authority of Saint Alphonsus and correct on that of Saint Thomas (see p. 13). It even seems that for De Mattei the condemnation of Jansenist tuziorism is an approval of Jesuit probabilism (p. 73): which was instead condemned in its purest form (laxism) and is only a school among the others, in its revised and corrected form (taking into account that all so-called moral systems, without exception, are based on a philosophical blunder: since the probable already obtains the mind's assent, albeit infirm, in the same mind there cannot be two more or less probable propositions, but only in different minds or times: an opinion is either probable, or it is not).

Unfortunately, voluntarism has done damage even to traditional theology, and it was appropriate to point it out, *en passant*.

**The argument of reason. Its articulations.**

How then does De Mattei present his argument of reasoning?

Along the lines of a document by Monsignor Sgreccia (then with the Pontifical Council for Life)

he applies the well-known principle of double-effect action in the case of one's cooperation in the evil of others. It is a question of verifying whether the anti-Covid vaccination satisfies the conditions for licitness of cooperation in evil according to the principles of double-effect action. The explanatory process will be as follows:

following John Paul II (one could choose better!) the author recalls the elements of the morality of acting: the formal object (objective end) must not be intrinsically bad, and the circumstances, of which the main one is the subjective goal of the person acting (p. 16). He then goes on to talk about cooperation in evil (a very vast field of application). In this matter I remind you that it is too easy to reason like this: "it is permissible to cooperate in the harm of others if…". It is more correct to say: "it is not permissible to cooperate in the evil of others, unless....". Therefore, also the CDF reminds us, if we can avoid vaccines or drugs that include cooperation to evil, we must do so. Having closed the parenthesis (mine), the Author reminds us that an intrinsically bad act is always illicit, whatever the circumstances and the purpose: do not do evil to achieve good. Well said! If I agree with an evil act done by another (not only in the case of the abortion originally procured but, let's remember, as does the CDF, the production and marketing of the cellular lines resulting from that abortion as well), my cooperation is formal, and therefore seriously illicit; in the same way, an immediate and direct cooperation (equivalent to formal cooperation) is illicit (p. 22), as it would be, for example, that of someone who participates as an assistant in an abortion operation, even though he or she does not agree in his or her own heart. But there are countless cases of material cooperation, in which one disagrees with the evil of others and suffers it, with actions connected to said evil in a more or less proximate or remote manner. The author gives a somewhat unfortunate example: a nurse cannot, as mentioned, offer the scalpel necessary for the abortion, but can do so if the "patient" risks death and requires immediate surgery (a somewhat negative example, as the nurse didn't even have to be present during the abortion: direct cooperation) (pp. 22-23).

The other conditions (in cooperation with evil) are known: "that the good effect is immediate to the action and is not a consequence of the bad effect", "that the intention is good", "that there is a reason fair and proportionate" (p. 23): known and undisputed principles, as long as they are well applied.

*Roberto De Mattei*

**Viral and synthetic vaccines. Doubts placed on these latter**

Having remembered the principles, De Mattei applies them to the case (limited, let us remember, to the connection with abortion), distinguishing between viral vaccines (the "traditional ones") and synthetic ones (the new generation ones). Contrary to what some have said, "in no case does the vaccine directly inject cells from aborted fetuses" (p. 24) but only (illegitimately) uses cell lines (culture of cells with indefinite life) which may have distant origins in procured abortions (p. 25). "*None of the anti-Covid vaccines currently used were produced through abortions deliberately procured to achieve this purpose*" (p. 26). If this is true, then cooperation is only remote. Another concern has to do with synthetic vaccines (e.g. Pfizer and Moderna) which do not introduce the virus but genetic information: "*The human DNA is not modified by the mRNA introduced, which does not stay in the organism but is degraded shortly after the vaccination*" (pp. 27-28). Is this true? De Mattei cites the authority of a geneticist of the *Cattolica* Milan University: *audiatur et altera pars! [But let's also hear the other opinion!]* It seems clear to me that if this were not the case, some disturbing doubts would arise. These synthetic vaccines also make use of the famous cell lines (p. 28) originating from aborted fetuses. De Mattei argues: if vaccinating oneself in this case were illicit, then nothing could ever justify it, not the most serious consequences, nor even the use of other drugs (pp. 29-30).

**Circumstances. The objection to licitness: the "historical concatenation" or contribution to the abortion's market.**

Responding to the objection to "historical concatenations" (vaccination - cell lines - aborted cells - abortion), De Mattei recalls, in the same way as does the CDF in the *Dignitas personæ* declaration, that it is necessary to distinguish the responsibilities of those responsible for abortion, from those of the pharmaceutical companies, and from the very different ones of the vaccinators and vaccinated: formal and direct in the former case, material and remote in the latter (pp. 31-36).

**Digression: Are imperfect Laws a direct participation in evil?**

With regard to direct cooperation with abortion, De Mattei digresses (pp. 36-39), following Wojtyla's *Evangelium vitæ,* and poses the embarrassing problem of whether it is licit to approve a law restricting abortion without abolishing it completely (which is something not realistically possible in parliament): *Evangelium vitæ* says yes (it would be a so-called imperfect Law) while De Mattei and Sanfratello at one point left *Alleanza Cattolica* precisely in disagreement over this position, over which Cantoni (r.i.p.) changed sides to take the outstretched hand of Wojtyla and its consequential "entrism". De Mattei tries to reconcile the two opposing positions (*licit vs illicit*) but sincerely I do not understand how he did.

**A phony argument ("moral cooperation with the past?")**

In defending his opinion, De Mattei then follows a certain professor Kampowski, as well as a Rabbi Polak "a holocaust scholar" (sic) and "*a group of experts from the Yad Vashem, the Holocaust Museum of Jerusalem"*. The rabbinic example is as follows: is it licit for one to study the excellent treatise on anatomy by a Nazi doctor (that is, of national-socialist political convictions) without cooperating in his "crimes"? Yes, the rabbi answers, if one is disassociated from the "extermination"; we didn't know that anatomy might depend on political opinions or on the historical facts of the Second World War (we might ask: is it licit to study a very democratic Anglo-Saxon scientist despite Dresden or Hiroshima? Or a Russian one despite Soviet crimes? We are in the purest delirium). From the rabbinic anecdote, the Wojtylian Kampowski deduces even that a cooperation with evil would not exist, neither material nor remote, with a delict (abortion) committed in the past, and that it would even be licit to work to produce a benefitting line of stem cells from (illicit) abortions performed by others in the past. Either the Chinese Covid has frazzled me or it's the Polish professor and the one who quotes him who does not realize the contradiction: the one talking about the material remote cooperation with evil isn't me, but the same CDF and the Pontifical Academy for Life (at that time Sgreccia's, not Paglia's), as well as their proclaiming the immorality of this culture of cellular lines: but have we gone crazy? Let's just delete pages 40-46, that would be better.

**The circumstances. Why would the drawbacks of the vaccine be "utilitarian" arguments, but not the vaccine's advantages?**

The Author finally confronts a final objection to the anti-Covid vaccine in the subchapter "*The utilitarian thesis: damage to health*" (pp. 47-51). Having established that the problem of the cellular lines procured from abortions does not necessarily render the vaccine intrinsically bad (remote material cooperation; and if the conditions of which we are speaking are founded, then we fundamentally agree with the judgment of the Author), it remains to be seen in practice (do I get vaccinated or not?) whether there is a proportionately serious cause for vaccinating and being vaccinated, *rebus sic stantibus* and in concrete. According to De Mattei the discussion is out of place, and he moves the debate from moral theology to the scientific level (p. 48). Of course, entering into the contingent, it is not up to the moralist but to the doctor or scientist to evaluate the advantages and disadvantages of the vaccination,

*Rabbi Joseph Polak, "Holocaust scholar"*

both for the individual and the masses. However, these arguments do not completely go beyond the moral sphere, as there is a need for a proportionately serious cause to admit cooperation (even remote cooperation) in the evil of others. The serious reason for getting vaccinated would be clear: to prevent contagion, both for oneself (we must take care of our health) and for the common good (avoid the spread of the pandemic, especially for those who can more easily be infected in the near future, and also to allow, among other things, a rapid recovery of economic activities and normal life put to the test by the disease - whatever its origin - and perhaps also by questionable government decisions). But just as every drug has contraindications that need to be taken into account, so the new vaccines (which had been tested very little: p. 48) can pose serious individual as well as collective contraindications. In recent days there has been talk of withdrawing some vaccines from the market, and there has been much talk about serious contraindications. De Mattei points out some of these objections: immunization was not assured (there are those who became infected anyway); there is the already reported problem regarding the doubts about the alteration of DNA within RNA-containing vaccines; or other objections mentioned by the Author (pp. 47 ff.). I understand the response according to which the advantages would be far superior to the drawbacks, but I do not understand the reason for which the vaccines would be considered a proportionate reason, while the drawbacks would be considered utilitarian arguments which would lead even to the condemned "proportionalist" morality (p. 50): it is a question of seeing whether there is a proportionately serious cause that makes such vaccines licit in the concrete, or even renders them obligatory.

Owing to a lack of scientific knowledge, the undersigned avoids pronouncing on it, and leaves to each person alone the possibility of evaluating in science or conscience whether to request the vaccine or not, taking the clear precautions not to become ill or get anyone ill (within the limits possible!). Certainly, if word from Rome (the Church) would close the debate, the same could not be said of the ISS, the AIFA and the EMA which are given incontrovertible authority against all perplexities (p. 49). Especially since the Author dealt too hastily with an analogous case, the **transplantation** of vital organs, where he certainly states that "*the Church* (? ed) *authorizes the use of cadavers (...) for transplants when they do not lead to the death of the donor*" when the problem is all in this: when is the "donor" (who is often unaware) really dead? It is known that the need to resort to transplantations has brought with it a new concept (philosophical, religious and juridical) of the life and death of the unfortunate "donor": isn't this, indeed, an even more worrying case of utilitarianism? (see p. 52). A cadaver that is breathing and has a beating heart, in fact, leaves the observer disoriented. He died by law, but is he really dead?

**The obligation to vaccinate, and the common good.**

Having established that it is licit to be vaccinated, the Author moves on to the final question: is it also morally obligatory? And here he is a little more royalist than King. The declaration from the CDF specifies: "*It appears clear by practical reason that the vaccination is not, as a rule, a moral obligation and that, therefore, it must be voluntary*." At maximum, the document specifies, the common good "*can recommend vaccination*": a recommendation is not an obligation (pp. 52-53). But as for those who, on principle, do not recognize the State's power to impose a vaccination obligation when justified by the common good, De Mattei accuses them of liberalism: older and more recommendable regimes would have done so (pp. 53-55). We are not among them. However, the common good (which gives liberals the hives) must not be a pretext for any abuse. It is quite true, for example, that the State has the prerogative to raise taxes and the citizens to

pay them (as Saint Paul recalled) and it enjoys even the right of expropriation. But I shouldn't have to explain to a disciple of Professor Corrêa de Oliveira that an unfair socialist taxation, for example, or a "proletarian" expropriation that undermines the natural right to private property, would be illegitimate. A State that doesn't safeguard, but actually combats, religion, the family, human life and the distinction of the sexes, the boundaries of a homeland or its traditions, and so forth (in short, a State like ours) can be suspected of every wickedness and not the protection of the common good. Of course, this does not authorize anarchist behavior, but explains, as already said, a general diffidence. What guarantees does the [Italian] National Bioethics Committee (p. 56) give to "bio" (that is, to life) and to ethics? It's worth asking.

**The Author's conclusion. And we think differently…**

De Mattei concludes, still invoking the principle of authority, with the declaration of the CDF: there is no obligation to get the vaccine, but it is not immoral to be vaccinated (p. 63). To our faithful we ask nothing more, leaving each the personal liberty of choice and opinion. De Mattei fears that an "anti-vaccine crusade" would divide the Pro-Life movement against abortion. I contend, however, that it is a divisive issue among true Catholic faithful. Even traditionalists like De Mattei, as well as scientists and unbelievers also favor vaccinations of Catholics. There are traditional Catholics against the vaccines, just as there are all sorts of "new age" adepts who are a priori enemies of "official science"; "alternative medicine" is all the rage in esoteric, theosophical circles, etc., just as the adoration of "modern science" is the dogma of many godless atheists. They are the two sides to the same Masonic coin: naturalist rationalism and esotericism.

A traditionalist priest considers it anti-pastoral to prohibit attending the reformed mass, even more so the una cum mass; but he does not consider it anti-pastoral to ban Covid vaccinations under strict penalty of mortal sin, putting many people in anguish and insoluble cases: it seems to me that this is a worrying deviation of attention from the truths of the Faith in the anti-modernist fight, to struggle on a subject that is still unclear and questionable. However, it does not seem appropriate to me to deny the difficulties or contraindications of this matter. The faithful convinced of their positions should work to delve deeper into the arguments, if they so desire.

The Institute, for its part in this matter has always taken a - as they say today - "low profile" which we intend to keep. The question, par excellence, is that of the Faith, the Papacy, the Mass, the priesthood, the struggle against modernist heresy: the rest remains in the field of opinion. What is valid in the petty political sphere is also valid for these health problems. Let's not get distracted from the essentials by dividing ourselves over accessories.

*Father Francesco Ricossa*

• **ROBERTO DE MATTEI**
*Sulla liceità morale della vaccinazione*
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## MEMENTO

# A recollection of Father Anthony Cekada

More than a year has passed since the death of Father Anthony Cekada on September 11, 2020, who the Italian "traditionalist" world got to know thanks to the publication of two of his books, and some articles, on the part of our Institute.

Those who knew him, and those who didn't know him, the true friends and those less sincere, have already remembered the man, the priest, the liturgist, and his biography, in part told by Father Cekada himself in the preface to his last work "*Work of human hands*", is now well known. Born in La Jolla (California) on July 18, 1951, as a young boy he entered the minor seminary in Milwaukee

*Father Anthony Cekada †*

(Wisconsin) where he also attended studies at the local conservatory. Still in Milwaukee he attended Saint Francis seminary and following that entered a cistercian monastery, first in the United States and then in Hauterive, Switzerland, always in search for a more traditional liturgy and doctrine. In 1975 he entered the seminary at Ecône, where he was ordained by Archbishop Lefebvre on June 29, 1977. He returned to the United States, taught in the seminary at Armada (Michigan) and in Ridgefield (Connecticut), residing from 1979 to 1989 at Oyster Bay Cove, New York, busying himself with the magazine *The Roman Catholic*. In 1983, nine American priests from the SSPX, among them Father Cekada, left the Society. In 1989 Father Cekada moved to West Chester, Cincinnati (Ohio) to the Church of Saint Gertrude the Great, where he died; he collaborated with Bishop Dolan, and at the same time taught at Most Holy Trinity Seminary directed by Bishop Sanborn, first in Michigan and then in Brooksville (Florida).

To these now known facts, I would like to add some personal memories.

I met Father Cekada in January 1977, when he was still a seminarian there (final year) and I was simply a visitor to Archbishop Lefebvre's seminary. Everyone spoke about the gentle humor of Father Cekada, and thanks to this, despite the age difference, I met him and got to know him during that short stay. Having entered the seminary in October 1977, I didn't meet Father Cekada, who had been ordained in June (I only happened to see him when he visited Ecône) but many seminarians looked with sympathy (I included) and others with hostility, at the confreres of the American district. It was known that they were responsible for the fact that Archbishop Lefebvre had abandoned the early liturgical reforms of Paul VI, which was followed by the birth of the seminary, and it was known that the district of the United States (together with England and Germany) did not follow the rubrics of John XIII, as Ecône did, but instead those of Pius X. An issue in *The Roman Catholic* on the invalidity of the new rite of priestly ordination set fire to the powder at the Ecône seminary where it had taught since 1981 that it was licit to assist at the new mass! It was then decided to "normalize" the North American district (at least Clarence Kelly's) and the seminary at Ridgefield (directed by Father Sanborn) imposing on the entire Society the Roncallian liturgy (and the mentality that was behind this change). A diurnal was therefore printed at Ecône according to the reformed rubrics and was to be imposed in all houses and seminaries, and then Father Williamson was sent - who as professor at Ecône had found himself against everyone because of his opposal to assistance at the Novus Ordo (*o quam mutatus es ab illo!*) - to the American seminary with the specific task of imposing liturgical reform, normalizing the district and crushing any eventual resistance. He carried out the mission entrusted to him very well in a short time, and the "nine bad priests" (as they were called) were forced to leave the Society in 1983. Thus began the catastrophic destruction of the Society's districts by the new superior, Father Schmidberger: it would be Italy's turn after the United States, and then Latin America. The rupture was not caused by whether or not to recognize the authority of John Paul II ("sedevacantism" had officially been prohibited since 1979, but the problem had found resolution by the American priests with a private agreement between them and Archbishop Lefebvre by which they were authorized to not mention the "Pope" in the canon of the Mass on the condition they didn't speak about it publicly), but rather for disciplinary and pastoral reasons, such as adopting the liturgical rubrics of John XXIII, collaborating with priests ordained with the new rite of Paul VI, recognizing the marriage annulments pronounced by the modernists, all of which the Americans priests, rightly, refused. Many of them, including Father Cekada, had spent very little time at Ecône, a seminary which, at its origins, still admitted very

different opinions, and he had not been trained in the mold of the "spirit of the Fraternity" - as would happen later: their attempt to preserve the houses in which they resided (with consequent lawsuits) was considered as a theft by the European Society and the persons of the American priests were "demonized" and taken as an example model of "bad priests" (when Dom Gérard later broke with Archbishop Lefebvre, the Benedictines of Brazil were encouraged to keep their monastery without obeying their former superior: the VIIth commandment, evidently, applied differently to Brazil than to the United States). Father Cekada wrote an article in which he recalled those events in detail, commenting thus: "*non, je ne regrette rien!*" ["*No, I regret nothing!*"]

A second meeting with the American confreres, and therefore also with Father Cekada, occurred after our exit from the Society in December 1985. Father Sanborn, accompanied by others, came to visit us at Nichelino: our problem and theirs was that of the Bishop and the seminary. The nascent Institute had, at that time, played an important role towards our American confreres in presenting to them what had been, since September 1986, our position: yes to the Thesis of Cassiciacum, and yes also to the episcopal consecrations without the mandate, at least to that of Father Guérard des Lauriers. The two issues divided the American priests, who, unlike us, had not remained united in a single Institute, but collaborated with each other, while each maintained their own independence. Most (among them Father Cekada) accepted said consecrations (also recommended by Bishop de Castro Mayer) while the others, among them Father Kelly, refused them (later accepting another consecrator). And as for the question of authority, it became a necessary and no longer debatable point, even though some followed sedevacantism *simpliciter* (like Father Cedaka) and others (like Bishop Sanborn) followed the thesis, without this reason being a reason for division among them (the Americans are more pragmatic than us). However, our Institute has always maintained excellent and friendly relations with Father Cekada, and, as mentioned, has distributed his books (*Non si prega più come prima; Frutto del lavoro dell'uomo*) printed by the CLS and his articles published in *Sodalitium* (most importantly on "traditionalist myths", that is the many false arguments to defend a just cause used among "traditionalists"), but not those strictly "sedevacantist *simpliciter*". During the debate on the invalidity of the new rites of ordination, the team at *Virgo Maria* tried to enlist Father Cekada (at least his name) in the campaign of denigration and slander used by those people (their campaign continues under another name) against the Institute. It was at that moment that Father Cekada courageously showed himself to be our true friend, writing to *Virgo Maria*, the same day of the last attack:

"*Dear sirs,*

*The statements contained in your latest email [September 26, 2009, ed. Sodalitium] are, in my view, absolutely devoid of any sense. Please stop circulating them. I refuse to be associated with your campaign. I have the greatest esteem for Father Ricossa and the priests of the Institute. In Christ, Father Cekada*" (See *Sodalitium*, no. 64, May 2010, pp. 54-55; French edition, July 2010, no. 63, p. 64). *Virgo Maria*, obviously, did not publish Father Cekada's letter, who then authorized us to make it known in a letter dated September 30. The entire episode is fully narrated on the French pages of our internet site at this address: **https://www.sodalitium.eu/labbe-anthony-cekada-soppose-publiquement-a-la-campagne-dun-site-internet-contre-labbe-ricossa/**

Father Cekada visited Verrua on October 18-19 of 1993 when, on the occasion of the spiritual exercises for priests preached by Father Barbara, a meeting also took place among 13 priests at our Institute. The friendship since then lasted even from afar: attested by the numerous correspondence exchanged with Father Cekada over many years, up until now.

One who proves to be a friend in the moment of trial deserves our gratitude, our friendship, our prayer, while awaiting the resurrection.

# Photograph Thieves

*Father Marco Pizzocchi*

**Father Marco Pizzocchi's journey**

When I took up my pen to write this brief article, I asked myself where to begin. It was like having a 19th century icon in your hand

*Father Marco Pizzocchi, preaching at the Oratorio s. Ambrogio in Milan*

that needed to be restored because it was full of small woodworm holes. The answer was simple: start wherever you like.

One day in 2004 I was asked to attend the Mass of St. Pius V. When it ended, outside the chapel, I said to those close to me: "They cheated us".

They stole our past. I also had the occasion to assist twice at the priestly ordinations at Ecône and in addition to great spiritual benefit, I saw clearly, and for the first time, the gravity and dignity of the priestly vocation (I hope that the SSPX are re-ordaining diocesan priests that join them).

The thieves entered my house and robbed what I held most dear: the photographs of my parents, my grandparents and my great-grandparents.

In the film "Blade Runner", the protagonist plucked the piano while looking at the photo of his family, a single point of reference in a chaotic world; the creator of the Replicants noticed that his creatures were developing uncontrolled feelings, and to remedy this he understood it was necessary to give them memories.

I came back home and decided to go in search of the stolen photos: I put the balustrades and the communion rail back in place, I removed the table, just as the XVI English Catholics had done once they took back their churches, I dusted off the chasuble and the beretta, and finally climbed the steps to the altar to celebrate the Holy Mass.

The last two decisions were to no longer distribute Holy Communion in the hand, and to learn how to celebrate the Holy Mass of Saint Pius V. As might be predicted, this started problems with the "bishop" of Novara and my confreres. The lay Catholic communists who were used to commanding the parish proved to be particularly violent: these were usually people who had failed in their social life and demanded revenge by parading onto the altar to read the word of God or the prayers of the faithful.

But, who were the thieves? Who robbed us of our past? My generation is the child of two great revolutions: the Second Vatican Council, and 1968. These two events have in common the rejection of the past, of tradition.

Father Germano Zaccheo, Vicar General of the diocese of Navona and successively the "bishop" of Casale, was to write: "*The threshold of the first years of the 1960s is an indicative and symbolic interregnum coinciding with the great event of the Council*" [(1)].

The interregnum with the past brought with it the embrace of the world, ecumenism, religious freedom, a new concept of church, of priesthood, and a new desacralized liturgy with community at its center, no longer the sacrifice of Christ on the altar.

On September 14, 2007 I decided thus to end with the "mass" of Paul VI and only celebrate that of Saint Pius V.

After several months, I lost my parish, but I recovered another of those stolen photographs. For years I celebrated the Holy Mass as always in my living room on weekdays, and at Arona and Pallanza on feast days on assignment of the "Bishop" for two groups of faithful who had asked for it according to Benedict XVI's *Motu proprio Summorum Pontificum*.

I spent years alone: my only companions were the works of the saints rigorously written before the Second Vatican Council, and the Roman breviary of 1941 found in a market stall selling old used items. The former were written by skilled writers who intended to transmit the Catholic faith in its entirety. The latter allowed me to pray with the Church as always, as my old parish priest had prayed.

There was still one last photograph missing to sweep away sixty years of revolution: to be a priest as my old parish priest was, ordained a priest with the rite of the ages by a Bishop who had never been an accomplice of the thieves. Monsignor Umberto Benigni, in his monumental "*Storia sociale della Chiesa*", rightly states that a certain

sign of the fact that a church is no longer Catholic lies in its having become a servant of the State.

In the period of the pandemic, the modernist hierarchy suspended public worship and the administration of sacraments, thus assuming the face of the State. This was the final clue.

Now, I found the last photograph, in 2020 thanks to God and the *Istituto Mater Boni Consilii* which, with the Thesis of Cassiciacum, thomistically explains well the current situation of crisis in the Catholic Church and opens up hope for a solution. [Father Marco Pizzocchi was reordained sub conditione at Verrua Savoia on June 30, 2020].

Now my priesthood is fully and fruitfully expressed through the celebration of the Holy Mass and the sacrament of confession in the chapels of the Institute, where, since June 2020, I collaborate with the priests of the I.M.B.C. in the oratories of Milan, Turin and Verrua.

Now the branch is grafted to the vine, and with the help of the Blessed Virgin Mary Coredemptrix and the Mediatrix of all graces, it will bear fruit for as long as God desires.

**Footnote**

1) *Storia religiosa della Lombardia*, Diocese of Novara pag. 391, Publ. La Scuola.

# Institute Life

**From July 1, 2020 to October 2021**

Dear friends, benefactors and readers: despite the enormous difficulties that we, like everyone else, encountered due to the government restrictions of this past year (which forced us to double the number of masses to encourage "distancing") we can be cheered by a general and constant improvement in our apostolate and in the number of faithful we can help, and an increase which now causes many places of worship to be insufficient.

**The house at Verrua and the Institute.** If the number of faithful has increased, the same can be said for vocations: let's joyfully remember the entrance into the seminary of a young man from Novellara (Reggio Emilia) and among the Sisters, two French postulants. The Institute includes three new members: Julianna Koncz and Thérèse Langlet who joined on January 29, 2021, and Stefano Bernardo Lombardi on June 11, 2021. We make Our Lord's invitation our own: "*the harvest is plentiful, but the workers are few. Pray to the Lord of Masses that He send workers for His Mass*". One of our faithful printed a beautiful prayer for vocations ("Give us holy priests") which is available on request.

**Ordinations and vows.** On June 29, 2020 Father Marco Agabio Pizzocchi received the sacrament of Confirmation *sub conditione*, followed by the tonsure and the four minor orders. The following day, the subdiaconate was conferred upon him and, sub conditione, the diaconate and the priesthood. In a brief article in this same issue (pg. 62), he recalls for us his journey, which currently sees him committed to helping the apostolate of the Institute, especially in Milan and Turin, as well as his place of residence, Gravellona Lomellina (Pavia); with Father Sergio Di Lello they are then two priests, former parish priests, who now help the Institute. On June 17, 2020, Bishop Stuyver conferred the orders of Porter and Lector on Vincent Gastin, and of exorcist and acolyte to Piergiorgio Coradello. On September 24, 2020 Brother Paolo Tommaso, from Belgium, pronounced his first religious vows, accompanied by family and friends.

*Ordinations of minor orders on 06/17/21*

*The vesting of Brother Serafino Agostino at Verrua Savoia o n 06/12/21*

*The three Brothers of the Istituto M.B.C.*

On June 12, 2021 Stefano Bernardo Lombardi, from Novarella, received his religious habit taking the name Fra' Serafino Agostino: he entered as a postulant in the month of September.

**Sisters of the Institute.** In the month of November, 2020, Sister Maddalena Maria pronounced her first vows, and in the month of January 2021, a Hungarian postulant took the religious habit with the name Teresa di Gesù, surrounded by her affectionate family, brothers, and friends who organized a musical bell concert as a celebration for her. On April 24, Sister Giovanna di Gesù renewed her three year vows. At the end of August, another two girls entered the convent to begin their postulancy. Thus, the Novitiate of the Community grows, receiving religious spiritual formation in preparation for the consecration to God and the future apostolate, through lessons and daily study, reflection and prayer. Following the forced break due to the health measures of recent months, the Sisters have resumed their apostolate with the Italian, French and Swiss girls with various camps, trips, spiritual retreats, in preparation for their First Communion and Confirmation and moral and doctrinal training adapted to various age groups. The catechism, however, continued regularly, as the girls receive instruction mainly online, and this continues to see a strong growth in participants.

• **The Apostolate in various countries**

**Italy.** As mentioned, in almost all the "Mass centers" the number of faithful grows more and more, while the more recent centers consolidate, like Sicily and Imperia.

**From the Casa San Pio X.** On June 30, 2021, we celebrated the twentieth anniversary of the House of San Martino dei Mulini (Rimini), see the editorial in "*Opportune, Importune*" no. 39 **https://www.sodalitium.biz/opportune-importune-n-39-per-i-20-anni-della-casa-san-pio-x/**. From there the apostolate of Father Carandino (assisted by his confreres) has been developed not only in Rimini, but also in Pescara, Bari, Potenza and Rome. We would like to point out some particular events, referring for the rest to the bulletin "*Opportune, Importune*": on 05/01/2021 the blessing of the "*Centro Studi Italiani*" in Urbania (PU), formerly *Opera Pia Orfanotrofio San Giuseppe*, and the consecration of the foundation to Saint Joseph by professor Carlo Amedeo Pasotto, the education director; on 06/13/2021 mass in the church of Paderno (FC), recently restored, at the invitation of the *Assn. Naz. Famiglie Caduti e Dispersi della RSI* and the blessing of the library held by the association at the old rectory; on 08/04/2021, the feast of Saint Dominic, mass in the little church of San Luigi in Montenerone (PU), at 1,525 meters on the Marche Apennines.

## Activities of the Sisters of the Institute

Religious vesting of Sister Teresa di Gesù at Verrua Savoia (01/30/21)

Religious vows of Sister Maddalena At Verrua Savoia

Activities of the IMBC Sisters: Fun camping moments with the children

Feast of Corpus Domini

*Convivial meeting of the priests from Rimini with the Reverends Abramovich, Carandino, Paladino, Pagliarani and Ricossa in June 2001 shortly after the founding of the Casa San Pio X*

**Veneto.** Mass was celebrated during these months by Father Giugni, after the confinement, in rotation at the centers of Abano Terme (PD), San Bonifacio (VR) and Pescantina (VR). In Trentino, where we acquired a church, the celebration of the Holy Mass continues with regularity fortnightly, and here too was an increase in the registration of faithful. In **Milan,** at the Oratorio Sant'Ambrogio, since July 2020, Father Marco Pizzocchi has been assisting Father Giugni in Sunday celebrations; his presence and his sermons are much appreciated by the faithful.

**Tuscany.** In addition to the scheduled first Sunday Mass at Colombaio in Loro Ciuffenna (AR), at the end of July of this year, Mass was held on the third Sunday of the month in a room at Montecatini Terme (PT) but from last September we moved to another room in Pistoia. Also, Father Fraschetti celebrated Mass with a certain frequency in various homes of the faithful: in Florence, Prato, Ponsacco, Pisa, Sinalunga, Luca, mostly reaching out to people in difficulty (also due to the Covid travel restrictions) and also administering some Confessions and Communions to the sick.

**Umbria.** Holy Mass was celebrated on a few Sunday afternoons in San Terenziano, in the municipality of Gualdo Cattaneo (PG) (10/04 and 11/29/2020 and in 2021 on 010/3, 02/07, 03/07, 04/12, 05/23, and 08/01) as well as in Gualdo Tadino (PG) on the Monday morning of 12/28/2020, on Tuesday 08/24/21 and on Sunday 10/04/2021. In the locality of Pecorone, in the municipality of Castel Giorgio (TR) in Tenuta Valverde, Mass took place on Saturday, 07/25 and Sunday 08/23 in 2020 and this year on Sunday 08/22. Father Fraschetti has also visited and celebrated Mass on the 25th and 26th of August 2020 at a family in Tarquinia (VT) and on 6th and 7th of July 2021 at a family in Sassoferrato (AN). Let's also remember that Father Fraschetti coassists the brothers in Rome, and is consecrated to apostolate in **Sicily**.

• **France.** Various factors, among them the sanitary measures making travel more difficult, have paradoxically favored the permanence of our priests in France, especially in Raveau, where the number of faithful grows as it does in Lyon and elsewhere. In particular, at the end of June 2021, the restoration of the chapel at **Raveau** was completed; the workers continued through the scholastic year in progress, setting up new rooms to accommodate people who are doing the spiritual exercises. We celebrated the 15th anniversary of the IMBC apostolate in **Paris**. What an abundance of grace since then! *Deo gratias*! Due to the growing number of faithful, as is happening everywhere, but especially, there is no doubt, in the Ile-de-France, the growing numbers of the apostolate now requires the presence of a second priest one Sunday a month for Confessions. The subscription continues for a chapel in Paris: the little place we acquired in 2011 is very useful but can be used only during the week, while on Sunday morning we always rent a room. Be assured of our daily prayers for all our benefactors and for all of good will that will allow us to acquire a place dedicated to the *oblatio munda*: Paris is a strategic place for the faith, where the number of faithful grows continuously, but the project of making an acquisition requires a lot of effort due to real estate prices. Help us in this subscription, support the project for a chapel in Paris.

*The Chapel at Raveau after the restoration work*

At **Le Mans**, the new chapel opened in April 2020 and now accommodates the Mass (almost) every Sunday of the year. In this place of worship too, we thank our benefactors, without whom all this would have been impossible and we assure them of our prayers.

Two priests are committed to assure spiritual assistance at Maison Saint-Joseph at Serre-Nerpol in Dauphiné and l'Œuvre de l'Étoile at Nimes, to support the religious men and women who continue the education work respectively of Father Vinson and Father Raffalli. At **Aix-en-Provence** we were finally able to purchase a home thanks to a bequest by Mr. & Mrs. Van Oosterwyck which allowed us to develop our apostolate in the region; the next objective will be to find a more suitable place at **Cannes**. Four priests of the Institute participated, on September 2, 2021, in the priestly ordination by Bishop Sanborn of Henry Chappot de la Chanonie, which took place in the chapel of Father Philippe Guépin, in Nantes. The Institute of Bishop Sanborn publicly adheres to the theological thesis of Bishop Guérard des Lauriers: hence the friendship between the two Institutes.

**Switzerland.** The apostolate also develops in Switzerland: the chapel near Lausanne has been embellished: after completion of the structural work, were put in place the Via Crucis, a statue of the Pietà, benches, and beautiful lighting.

**Austria and Hungary (and elsewhere).** Our Apostolate is extended little by little both to the north and to the east of the Alps. In addition to our ordinary apostolate in **Hungary**, Father Trauner visited a small group of faithful in **Cluj-Napoca** (Klausenburg, Transylvania, RO) in March and September; in **Croatia** in April and August; and in **Bulgaria** in July. In February, June and August in **Sweden** for a small group in Gothenburg. After two years the monthly Mass in **Vienna** begins to bear some fruit. Many young people were attending, unfortunately the place where Mass was celebrated had to be closed for renovations. Fortunately the Mass is not too far away, in Altenburg.

• **Summer activities: camps and eucharistic crusades**

**In Hungary.** During the first week of August several activities for children were held in the chapel of Budakeszi. Thanks to the generous help of two faithful, this little camp was able to be held for the second year in a row. It is a modest

*Mountain camping for boys*

*Summer camp for children at Raveau: Benediction of the Blessed Sacrament in Church and an open air picnic*

*Summer camp at Raveau 2021: Group photo inside the hunting lodge in the Bertranges forest.*

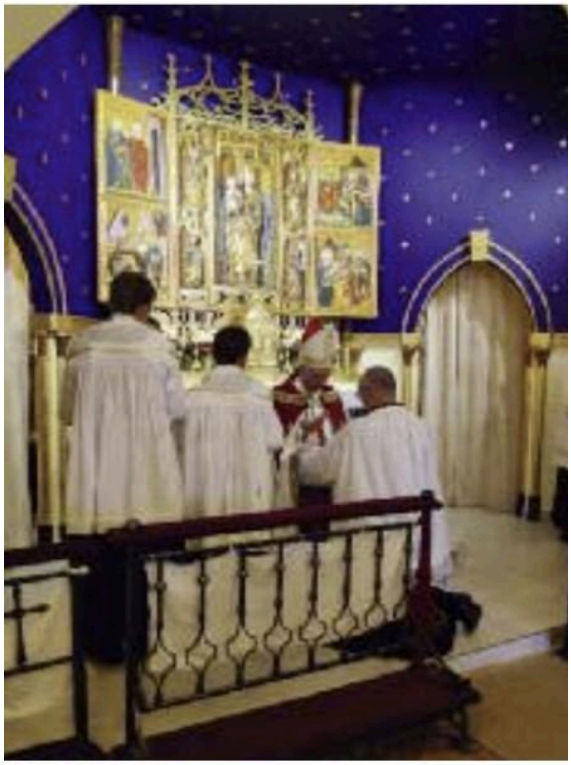
beginning, but promising, because there are many little children who will grow up, about twenty in all!

**With the Sisters of Christ the King**. The summer camp with the Sisters of Christ the King was held from the 10th to the 30th of July, 2020 and from the 5th to the 23rd of July, 2021 in the region of Grenoble, with the usual mountain hikes that allow the admiration of God's creation.

**The Camp at Raveau**: from the 6th to the 20th of July 2020, after the confinement, the Camp of the Eucharistic Crusade was held at Raveau. There were 34 boys that participated and we visited the Cathedral of Saint Stephen in Bourges. It has two towers, the north one called "the mute tower" because it had been constructed to accommodate bells, but it was impossible to erect them, and the south one called "the butter tower" because it was paid for by the faithful in exchange for permission to eat butter during lent…

The camp at Raveau took place also from the 5th to the 19th of July 2021: 39 boys found themselves spending fourteen days on vacation with Jesus, following the spirit of the Eucharistic Crusade. We visited the coal mine museum of La Machine, and then with helmets and flashlights we descended into the gallery of the mine… The boys were able to see the various instruments used to excavate the gallery and extract the coal, and discovered that in those days even boys their age worked in this gallery…

**Camp Blessed Imelda**: due to sanitary measures, the summer camps of the Sisters of the Institute for the months of June/July 2020 were suppressed. Great was the joy in meeting again at camp for the week in July 2021 with 45 participants.



*Bishop Stuyver administers Confirmation in Hungary*

There was a succession of games and workshops held by the "grown-ups", between one activity and another - and unforgettable for all was rafting in a dinghy on the Po, completed with repeated dives into the river - there was also great fervour, even among the smallest ones, in taking turns visiting Jesus in the Blessed Sacrament, in spirit of prayer and in making very many S.P.A.s (don't you know what they are?! If you had been here, you would have heard a chorus of little voices exclaiming: Sacrifici Per Amore, Sacrifices For Love! For the love of Jesus, obviously...!).

**Camp for young men.** In France, despite the restrictions due to Covid, even in 2020 the 10-day camp for boys from 14 to 20 years old was held, with about 20 participating. Thanks to the generosity of one of our faithful, we had at our disposal a large chalet in whose living room we were allowed to celebrate three Masses at the same time, an extraordinary thing for our young people who assisted us! This year it was Father Langlet who took over the management, while Jean Chiocanini, also a participant since he was 13, masterfully took care of the cooking. The young people were able to try their hand at the "vertical kilometer" which consists of overcoming a 1,000 meter difference in altitude in a record time, on an extremely steep slope, but without climbing! But

*The ceremony of the consecration of the altar stone at Verrua Savoia*

above all it was souls that were reinvigorated with evening instructions, friendships among Catholic young people, the Sacraments and... sometimes the charitable corrections of the reverends who put their finger on spiritual weaknesses that may have needed correction!

In 2021, the camp for young people blew out 25 candles! We thank God for having allowed us, despite the scarcity of means and time, to repeat our apostolate each year, with noteworthy spiritual results. We started in 1994 in Manigod in the Haute-Savoie, with about 12 boys, while now every year there are about twenty young participants who discover the mountain excursions, and with the help of the Sacraments and Catholic doctrine, they learn self control and how to improve themselves. We pitched the tents next to a chalet at Valloire in Savoy; even though the weather wasn't great, we were able to complete the upper mountain excursion program. Despite the fact that once, after waking up at five in the morning we had to return from the excursion because it was raining cats and dogs, there was no lack of joy with exciting games of billiards and the stimulating stories of the martyrs and persecutions of the Church…Is it not perhaps necessary that our children know the heroic history of those who preceded us in defense of the Faith?

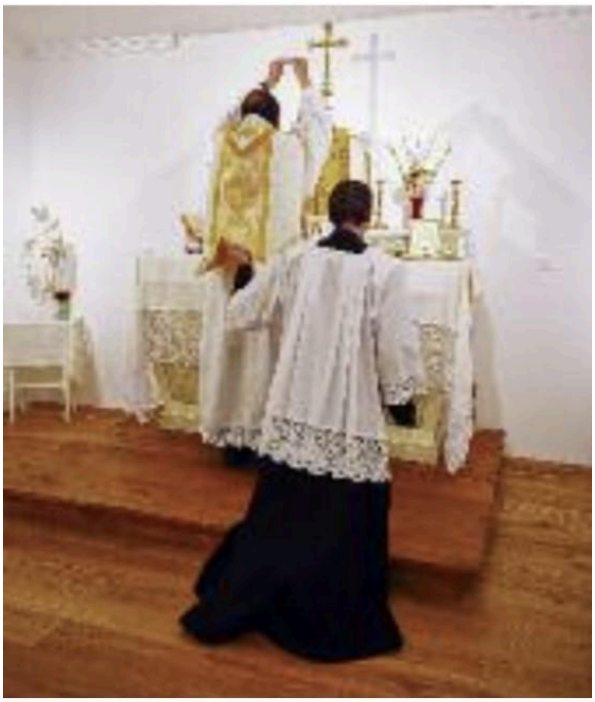
• **Apostolate of Prayer.** After six months of waiting, the A.P. bulletin came to life once again in the month of November. With the help of the grace of God and your prayers we will try in the future to respect the times of publication.

• **Internet Catechism.** For two years, Father Giugni and Father Fraschetti gave online catechism lessons for adults every Wednesday evening, commenting on the book by Father Dragone (those interested can find the lessons on the Youtube channel of *Sodalitium* **https://www.youtube.com/playlist?list=PLPV8HFQ0V0shSTQPUwGLrij2haJoKjrjs** or by subscribing to the mailing list).

It should be noted that catechisms via the internet are developing more and more with the growth of the faithful in the chapels and with new conversions, but they do not, however, completely replace in-person catechism, which in Turin and Verrua is provided by seminarians, by the religious (for children) and by the Sisters (for girls) while in the more distant centers the priests attend to it.

• **Centro studi Federici & Albertario.** After the forced suspension for one year, on 20/09/2023 the 15th anniversary of the Day for the Social Kingship of Christ was held in Vignola (Modena). Again this year, the theme for the seminar of studies was suggested by another anniversary: "*Intrinsically perverse. The 100th anniversary of communism in Italy (1921-2021). Why communism and socialism are incompatible with the social doctrine of the Church*". The fifty guests present, thanks to the lectures of Father Ricossa, were able to explore an

*Catechism for children during a camp at Verrua Savoia*



*Father Giuseppe Murro celebrates Holy Mass in the new Oratory near Lausanne, Switzerland*

absolutely current topic, since communist and socialist mentality, characterized among other things by a visceral hatred for the family, is causing serious damage before our eyes. Also, to reaffirm the condemnation of communism and socialism by the magisterium of the Popes is a call to the militant Catholic: the response to liberalism and secularism is found in the social doctrine of the Church and not elsewhere.

The Centro studi Davide Albertario had to suspend its usual activities due to the confinement and restrictions imposed in organizing their events; we await better times!

• **The Institute and the press**. On August 16 in its publication on **giornaletrentino.it**, an interview with Father Ugolino Giugni entitled "*Messa in latino, a Mori si selebra ancora*" [*Mass in Latin: in Mori it is still celebrated*] was published on behalf of Daniele Peretti. We highlight the article "*Cavaliere senza cavallo…e forchette più che spade…*" [*"Knights without horses... and forks instead of swords..."*] on **www.agerecontra.it** written by Matteo Castagna in which he reviewed the latest issue of *Sodalitium* and in particular the articles regarding *Radio Spada*.

On 06/23/21 an article by E. Barbieri and R. De Mattei was published on the information agency "Corrispondenza Romana": **https://www.corrispondenzaromana.it/caso-vigano-chi-e-il-vero-autore-degli-scritti-di-mons-vigano/**, which documented and made public what had already leaked out in the "traditionalist world". This article, taken from the site of "Opportune importune" (which has nothing to do with bulletin of the same name of the House Saint Pius X), is like an ideal continuation of the previous one, especially since *Radio Spada* published numerous articles by Pietro Siffi, alias Cesare Baronio, who is the subject of the current article: **https://www.radiospada.org/?s=+opportune+importune**. While we do not share the "theological and ecclesiological positions" of the current "Corrispondenza Romana" as we already specified in the preceding case **https://www.sodalitium.biz/unimportante-recensione/**, we share with the writers their concern for the role undertaken by this collaborator of Archbishop Carlo Maria Viganò, and the hope that the prelate would be able to make himself clear on this delicate matter. Also with regard to Archbishop Viganò, we highlight Father Francesco Ricossa's interview: **https://www.sodalitium.biz/intervista-don-francesco-ricossa-sul-mons-carlo-maria-vigano/**

• **Centro librario Sodalitium** (new publications). In 2021 a life of Blessed Imelda Lambertini for children was published with the title: "*Una prima comunione miracolosa*" ["*A miraculous First Communion*"] (50 pages, € 7,00). Also in 2021 the booklet by Anthony Cekada was published: *Del tutto invalido e assolutamente nullo. Il rito di consacrazione episcopale del 1968. Gli ordini sacri secondo il nuovo rito di Paolo VI sono validi?* [*Absolutely null and totally void. The episcopal consecration rite of 1968. Are the sacred orders of the new rite of Paul VI valid?*] (60 pages, € 6,00).

• **Spiritual exercises.** Despite the sanitary situation which forced us to suspend, during the confinement, any sessions of the Exercises, the graces from it have not completely disappeared. Here are the sessions that we remember:

**2020**. From January 1 to 6 in Verrua Savoia (24 people). From June 29 to July 4 in Serre-Nerpol

*Father Ricossa and Father Carandino at the Crocette Shrine at Castelfidardo*

*Group photo of the pilgrimage to Loreto 2021*

(13 people). From July 27 to August 1 in Raveau (24 people) and from August 3 to 9 (24 people). From August 17 to 22 at Serre-Nerpol (16 men). From August 17 to 22 in Verrua Savoia (22 people). From August 23 to 29 in Verrua Savoia (21 people). From September 14 to 19 were the priestly exercises in Verrua Savoia. From December 36-31 at Serre-Nerpol (12 people).

**2021.** From June 28 to July 3 at Serre-Nerpol (24 people); from July 26-31 in Raveau (19 people); and from August 2 to 8 (21 people); from August 16-21 in Serre-Nerpol (18 people); from August 16-21 in Verrua Savoia (22 people); from August 23-29 in Verrua Savoia (22 people); from August 31 to September 8 in Serre-Nerpol (34 sisters). From September 13-18 were the priestly exercises at Verrua Savoia. In Raveau on the first of November 2020 and 2021, now a tradition, was held a one-day retreat with very many participants.

• **Pilgrimages.** While waiting to be able to resume May's usual pilgrimage on foot, in the last two years we have not suspended our going to Osimo and Loreto to venerate the body of Saint Joseph of Cupertino and the Holy House (October 10-11, 2020 and September 25-26, 2021. In both cases, one hundred people reached the Marche, almost all on Saturday and some on Sunday. The lively meetings on Saturday evenings were very important, especially for families. In 2021 we resumed the traditional procession from Porta Marina to the square of the basilica.

In Abruzzi it was impossible in 2020 and 2021 to resume our Lent pilgrimage to the Holy Stairs of Campli, while we regularly held those at the Holy Face of Manoppello on 09/12/2020 and 09/11/2021.

The Swiss faithful made a pilgrimage to Soletta with the priests of the Institute on September 25, 2021. The chapel of Our Lady of Loreto is very beautiful, as is the Cathedral dedicated to Saint Orontius and Saint Victor, two martyrs from the Theban Legion.

**Administration of the Sacraments**

**• Baptisms**

**Year 2020**

7/01, Louis Lesueur at Frasnes-lez-Anvaing (Belgium).
07/19, Vincenzo Belmonte at Potenza.
08/01, Amedeo Cappelletti at Rovereto (TN).
08/08, Hélène Bonnand at Serre-Nerpol.
08/10, Alex Budzik at Dendermonde (B).
08/23, Katerina Francisco at Milan.
08/24, Adele Bramini at Broccostella (FR).
08/25, Diane Menezo (adulta) at SerreNerpol
08/29, Briac Herrouin near Orléans.
09/05 Noemi Maria Confalonieri at Bolzano.
09/07, Madeleine Gillis at Halluin (F).
09/12, Frédéric Pallas at Epagny.
09/13, Jeanne Paul at Lierfeld (D).
09/20, Giovanni Enrico Tasinato at Castelgomberto (VI).
09/27, William Lewis in London.
10/10, Marius Girard in Paris.

*Day of recollection for the ex-Exercisers at Raveau (11/01/21)*

10/18, Philippe Kamguia in Rovereto (TN).
10/19, Linda Luangrath at Dendermonde.
10/24, Quentin Petit and Pauline Suteau in Paris, with the rite of adults.
10/25, Erwann and Arthur Poireau at Serre-Nerpol.
10/26, Rose Horellou in Paros
10/31, Joaquim Grégoire in Paris.
11/01, Claire Dupont at Dendermonde
11/04, Giuseppe Salza at Cernusco Lombardone (MI).
11/07, completion of ceremonies for Leone Nicola and Giuseppe Molinari in Rome.
11/15, Astarla Huereb in London.
11/15, Ariella Filotto in London.
12/07, Angelica Salza in Castenaso (BO).
12/20, Aya Eliane Joséphine Gleizal in Lyon.
12/31, Baptiste Macret (adult) at SerreNerpol.

**Year 2021**

In 2021, completion ceremonies in Paris for fifteen faithful.
01/19, Augustin Desolle near Cannes.
01/19, Michael Francesco Cesarea Cassano in Murgia (BA).
01/26, Louis-Marie Bluthé in Cambrai.

*Childrens' online catechism classes*

01/30, Audrey Gruchet (with the rite of adults) and Eléonore Poireau at SerreNerpol.
02/14, Antoine Boris Bonnet at Epagny.
01/20, Antál György (Antonius Georgius) Balog at Mány (H)
02/27, Marie Buliard in Paris.
03/07, Rihanna Maria Kop in Rovereto with the rite of adults.
003/20, Zoltán Bence Sárosi in Budakeszi (sub conditione).
04/05, Martin Ashokan in Paris, with the rite of adults.
04/05, Agathe Niakate in Paris.
04/10, Giorgio Maria Verde in Milan.
05/08, Ginevra Partel in Cigognola (PV).
05/10, Santino Angelo Rizzo Sbarato in Verrua Savoia.
05/11, Clémence Dumortier in Wanlin (B).
05/16, Samuel Pristas (adult), atl'Œuvre de l'Étoile in Nîmes.
05/16, Marion Gisèle Myriam Colange, in Lyon.
05/22, Rémi Blondeau in Paris, with the rite of adults.
05/27, Vittoria Maria Portaluri in Turin.
06/05, Teréz Mária Julianna Koncz in Zsámbék (H).
06/11, Jonathan Simon in Dendermonde.
06/12, Léo Castelli, Corentin Brossutti, William Greffet, Anaïs Murgia with the rite of adults in Lyon.
06/26, Pál Gellert (Paulus Gerardus) Csillag in Budakeszi.
06/26, Anthony Venutolo in Paris.
07/08, Anya Filotto in Saludecio (I).
07/17, Noah Benoît inLa Crau (F).
07/17, Pauline Briday in Lyon.
07/24, Jeanne Herbrich in Paris.
07/24, Hristina Dimova (with the rite of adults) and her baby at Modena.
07/30, Elia Pöykkö in Dendermonde.
08/05, Valerio Giulio Grillo and Asia Maria Grillo during the camp in the mountains at Valloire (F).
08/12, Mourad Charbel El Maalouli in Perpignan.
08/27, Iris Passigatti at l'Œuvre de l'Étoile in Nîmes.
08/30, Bianca Gabriela Cambefort in Cluj-Napoca (Romania).
09/05, Helena Annie Cantinha in Epagny.
09/12, Abel Courcier in Le Mans.
09/18, Leonardo Dimalio in San Mauro Torinese.
10/11, András Balázs (Andreas Blasius) Újszászi in Tatabánya (H).
10/30, Louis Cirion in the Paris area.

*Modena: Day for the Social Kingship of Christ*

**• Anniversaries**

On 10/24/2020 and 10/23/2021, Holy Mass was celebrated for the fallen of the R.S.I. at the cemetery in Bergamo, organized, like every year, by the *Ass. Nazionale Famiglie caduti e dispersi R.S.I.* On December 18, 2020 the Istituto Mater Boni Consilii celebrated its 35 year of life: *ad multos annos*! On May 19, 2021, in Villafranca Padovana was the 25th wedding anniversary of Franco Damiani and Daniela Battaglia. On 11/03/2021, Bishop Stuyver celebrated the 25th anniversary of his priesthood with a Mass of thanksgiving in Dendermonde on October 31, the feast of Christ the King.

**• Weddings**

01/09/20, Johan Cirion and Ombeline Scour in Paris.
07/04/20, Jean Courcier and Anaïs Plaisant in Loffre (F).
09/05/20, József Simó and Anna Bajzik in Zsámbék (H).
09/26/20, Fabrizio Partel and Giulia Guastoni in Milan.
01/12/21, Cédric Arreteau and Marlène Buch in Villefranche-sur-Mer.
01/23/21, Dominik Krzan and Maria Trauner in Altenburg (A).
01/30/21, Yoann Poireau and Audrey Gruchet in Serre-Nerpol.
04/10/21, Kevin Marc and Julie Marthy at l'Œuvre de l'Étoile in Nîmes.
04/17/21, Matteo Tessari and Rihanna Maria Kop in Pescantina (VR).
05/29/21, Daniel Jaunas and Marie Perrin in Paris.
06/05/21, Cristiano Michelotti and Giada Papa in Capezzana (PT).
06/12/21, Jonathan Simon and Stephanie Van Limbergen in Dendermonde.
07/03/21, Vincenzo Fieni and Pamela Buono in Tizzana (PT).
07/11/21, Maurizio Morciano and Orsola Bichiri in Verrua Savoia.
07/16/21, Cédric Deguines and Marie-Hélène Tronquart in Raveau.
07/17/21, Christophe Gleizal and Pauline Briday in Lyon.
07/19/21, Francesco Grittani and Roberta Zonno in Palo del Colle (BA).
07/22/21, Giuseppe Cirasola and Vanessa Capriati in Fasano (BR).
07/24/21, Loic Masurel e Linda Luangrath in Gesves (B).
07/24/21, Gianni Giacchetta and Hristina Dimova in Modena.
07/27/21, Alexandre Dutulescu and Tatiana Kosareva in Sofia (Bulgaria).
08/21/21, Ivan Bajri and Katarina Šimunovi in Senj (Croatia).
08/27/21, Anthony Benoît and Iris Passigatti at l'Œuvre de l'Étoile in Nîmes.
09/05/21, Fabio Franco and Maria Bichiri in Mondovì (CN).
09/23/21, Francesco Giuseppe Santoro and Giada Zorzetto in Verrua Savoia.
10/30/21, Stefano Dobrilla and Silvia Maria Serenella in Verrua Savoia.

**• Confirmations**

**In Austria**: on 07/16/2020 in Altenburg (3 confirmandi).
**In France**: on 08/02/20 in Raveau (3 confirmandi); on 10/04/20 in Faverney (16 confirmandi); on 10/18/20 in Paris (21 confirmandi); on 11/19/20 in Charritte-de-Bas (6 confirmandi). On May 22-23/2021 in Serre-Nerpol (24 confirmandi); on 05/24/21 at l'Œuvre de l'Étoile in Nîmes (13 confirmandi); on 08/01/21 in Raveau (5 confirmandi).
**In Belgium**: 05/29/2021 in Dendermonde (12 confirmandi). On other dates in Dendermonde, 15 confirmandi.
**In Italy**: on 06/19/2021 in Verrua Savoia (80 confirmandi), with a great crowd of people; we had never seen so many confirmandi on a single occasion.
**In Hungary**: on 07/18/2021 in Budakeszi (14 confirmandi).

**• First Holy Communions**

07/04/20, Cesare Fattor and Achille Armanini in Rovereto.
07/05/20, Marie and Antoine Kamguia in Rovereto.
09/06/20, Peter Mayer and Abigel Újszászi in Budakeszi.
10/04/20, Emese Balog in Budakeszi.
10/04/20, Maurizio Carretta and Bruno De Leo in Potenza.
10/25/20, Matthieu Colange in Lyon.
12/08/20, Samuele Facchielli in Sinalunga (SI).
12/25/20, Lorraine Walter and Louna Ravelontsoa in Paris.
12/30/20, Audrey Poireau in Serre-Nerpol.
01/23/21, Christian and Alice Donzella in Verrua Savoia.
02/13/21, Paul Michéo at l'Œuvre de l'Étoile in Nîmes.
03/09/21, Domitille Michéo in Serre-Nerpol.
03/14/21, Gabrio Marouani-Cerrito at l'Œuvre de l'Étoile in Nîmes.
03/19/21, Marie-Josèphe Cazalas in Serre-Nerpol.
03/21/21, Zoltán Sárosi in Budakeszi.
03/28/21, Kevin and Julie Marc at l'Œuvre de l'Étoile in Nîmes.
04/11/21, Johannes Trauner in Altenburg.
05/02/21, Francesco Pulitelli in Rome.
05/23/21, Károly Csillag in Budakeszi.
05/25/21, Gemma Mazzasette in Ponte di Ferro (PG).
06/05/21, Lucia Fattor, Rosa-Maria Palmisano and Aronne Ferrarini in Rovereto.
06/06/21, Marie Arnoult in Raveau.
06/13/21, Alex Cristaldi, Carola Zergi and Iside Fazio in Milan.
06/20/21, Christopher Cavazza in Ferrara and Joy Adriana Zacco in Turin.
06/27/21, Claudia Basile in Pescara.
07/04/21, Sara Jusca in Verrua Savoia.
08/05/21, Valerio and Asia Grillo in Valloire (F).
08/15/21, Félicité and Jean-Eudes Collot in Raveau.
08/27/21, Iris Passigatti at l'Œuvre de l'Étoile in Nîmes.
09/12/21, Ambroise Aubanel at l'Œuvre de l'Étoile in Nîmes.
09/12/21, Alessia Caporale in Pescara.
10/02/21, Maria Plantamura in Rimini.

**• Deaths**

**• 2020**

On 12 April 2020 (Easter Sunday), **Father Giancarlo Suffritti**, the parish priest of Collegarola (Modena) who hosted us in his church for baptisms and weddings, passed away. We are only talking about it now as the news of his death reached us almost a year later, and we recommend him to the intercession of his beloved Saint Orione. On 2 July, **Antonio Girardi** died in Turin, with the sacraments, whose funeral we celebrated on the 4th. On 7 August, **Professor Vito De Venere** died, 90 years old, who received Holy Communion every year from Father Carandino. On August 21st **Adele Diodato (widow of Di Girolamo)** died at the age of 93 after receiving the sacraments from Father Carandino. On 08/28/20 **Martine Daifi**, nee Billay, died following an illness. She had attended our chapel in Paris on the Rue Bleue and for several years had helped the priest in many of his projects, remaining in contact with him until the end. A priest from the Institute was able to see her in the hospital on the eve of her death, give her the sacraments and celebrate her funeral. She was buried in Pantin.

On 9 September, **Enzo Mazza**, owner of a construction company, who had often generously helped us during works in Verrua, died in his home in Cavoretto, after receiving the sacraments. On 11 September 2020 the Lord called to Himself **Father Anthony Cekada**, who we remember with an article in this issue.

On 09/28/20 at her home, **Jozefa Goedgezelschap-Vermeir** died at the age of 86, having received the last sacraments. A faithful of the curate V. Stuyver (the uncle of Bishop Stuyver), he persevered in the faith until her death. The funeral was celebrated in the Dendermonde chapel. In October 2020, **Stephane Brancaleone** from Corsica, who had been baptized by a priest of the Institute of the Sisters of Christ the King, died. On 10/11/20 **Cécile Teston** died in Gruffy.

On November 7, 2020, God called **Father Maurice Raffalli** to Himself: the funeral was celebrated on November 12 (Father Thomas Cazalas was present on behalf of the Institute). Born on July 30, 1933 in Marseille to a family of Corsican origin (as is clear from his Italian surname), Father Maurice Raffalli was ordained in the cathedral of Nîmes on May 15, 1965, by Bishop Rougé, towards the end of Vatican II. An opponent of modernism since then, he devoted himself to the apostolate of youth, following the ideal of his great fellow citizen, Father Joseph-Marie Timon-David (1823-1891) and of Don Bosco. Invited by the Bishop to specialise in the education of youth, obtaining the pertaining diplomas in public teaching, he carried out his ministry in the Saint Stanislas college in Nîmes, then, from 1957, dealing in particular with children with learning problems. To this end, in 1959, he founded the Œuvre de l'Étoile, recognized by the Church and the State. His spiritual children, men and women religious, students and former students, will be able to trace his life better than us. We remember him as we saw him at the seminary in Ecône, during ordinations, small and very active, or as we heard about him from the seminarians who collaborated with him in the very long summer camps that he ran near Lourdes. Having remained faithful to the Holy Mass, he founded a school near Nîmes, a congregation of men and women religious, consecrated to the Stella Maris: anyone who knew him was in fact struck by his very tender devotion to the Madonna. Now tired and ill he thought prudently about his succession, turning to our Institute. For this purpose he came to Verrua, and hosted Father Cazalas and Father Ricossa in Nîmes. In this context, a religious member of his congregation is preparing for the priesthood at our seminary; Brother Benoît Dezitter is currently in his first year of theology. The Community of Nîmes underwent two great trials in a short time: the death of the Founder and, on the following September 2, in a car accident, that of a young professed religious woman (she was born in 1993), **Sister Marie Mélanie (Thomas)**, while the superior was seriously injured. A priest of the Institute ensures the Holy Mass in Nîmes, waiting for a member of their Work to ascend to the altar of God. We address our condolences and our prayers to the new superior Brother Pascal, and through him to all the members of his Work and the faithful of Nîmes.

*Father Maurice Raffalli († 11/7/2020)*

On 8 November 2020, **Marisa de Rubeis**, mother of Stefano Andreozzi, who we remember during her visits to Verrua, passed away in Rome. On 11/21/20, nourished by the last sacraments, **Professor Clemens Maria Steenbergen**, father of Father Nathanael and his sister Gemma. Faithful to the Faith until his death, for twenty years he had made a chapel available to the Institute for the celebration of the true, non una cum Mass in the Netherlands. His funeral was celebrated in Lepelstraat, in his chapel Tower of David.

**Margherita Vazzari** passed away on 11/27/20. Father Giugni celebrated his funeral in Lentate sul Seveso. **Dieter Brungs**, provided with the last Sacraments, passed away on 12/13/20. For several years he welcomed us into his chapel in Germany. His funeral was celebrated in the Herz-Jesu-Kapelle in Lierfeld. On 12/28/20

*Sister Marie Mélanie († 09/02/2021)*

**General Jean Peyronel**, Sister Cecilia's grandfather and faithful of the first hour, was buried in Laizé.

**• 2021**

In January 2021, **Olivier Arbaretraz**, faithful to the Maison St. Joseph for many years, passed away; in his last years he received the sacraments from the priests of Chambery. **Roger Peuraud**, from Moulin des Grands-Chézeaux, passed away at the age of 89 on 01/03/2021, receiving visits from priests and the Sacraments. On 01/24/21 **Piero Nicola**, a faithful and long-time friend of the Institute, passed away after a long illness; he had received the sacraments a few days earlier from Father Giugni, who then celebrated his funeral in Genoa on 01/26.

**Francesco Paolo Autunno** passed away on January 29, whose funeral was celebrated in Vasto (Chieti) by Father Carandino. **Jean Francis Pierrard**, born in 1954, died on February 14. A contributor in the 1970s to the Belgian magazine *Didasco*, founded by his father and Pierre Moreau, he always remained faithful to the thesis of Father Guérard des Lauriers. On February 15, **Ugo Gianarda**, uncle and godfather of Father Carandino, died in Moncalieri, and **Maria Paci**, grandmother of Valentina Rubechi, died in Arezzo. On 02/25/21 **Ralf Karlsen** was buried in Gothenburg (Sweden); he had received the last Sacraments from Father Trauner. For a few years Mr. Karlsen hosted Mass in this city for a very small group of faithful. In March 2021, he passed away.

**Serafina (Sara) De Rella**, 51 years old, passed away on March 6; the funeral took place on the 8th. We are particularly close to her mother, Mrs. Pasqua, and to the whole family. On 03/11/21 **François Godard** died of leukemia; he had received the sacraments the day before from Father Cazalas. On March 14, **Carlo Volpi**, a resident of Moncestino who frequented both the house of Verrua and above all that of the Sisters of Christ the King, died.

On 03/17/21 the funeral of **Norma Maria Vettore (widow of Ceruti)** was held in Milan, mother of our faithful Marco. **Françoise Hugot** died in Vermenton on 03/20/21. On March 26, **Elena (Lina) Giorgi (widow of Mazzoni)** passed away, 91 years old, who regularly received the sacraments from Father Carandino. On 04/10/21 **Danièle Arnoult** died in Châtillon-sur-Seine. **Ilvano Bardi** died on April 26; Father Carandino celebrated the funeral at the Ravenna cemetery on April 28. On 06/06/21 **Marie-Françoise Wiotte** died in Creil. In July 2014 she contacted us having understood the need for the non una cum Mass and the sacraments; she had remained very faithful to it ever since. Thanks to her, her husband had previously been able to have a Christian death. Courageous to the end to help her three children to whom we send our sincere condolences. She was able to receive the last sacraments: the funeral was celebrated in Creil where she was buried.

**Jean-Joseph Richard** passed away on 06/12/21. He and his wife had supported the Institute in Paris since the first Mass in 2006 and had been faithful to it ever since. After a lifetime of work spent on the sea (merchant navy) and in the skies (aerial cartography), once retired, he divided his time between Paris and Loiret. Providence used him to help us find the place,on Rue Bleue, where the Institute celebrated Mass in Paris from March 2006 to December 2012 (and the first Mass was celebrated there on March 19th... it must be said that we entrusted the matter to Saint Joseph without imagining that his patronage would be so clear). He was able to receive the Sacraments in the hospital despite the health restrictions, the funeral took place in Paris and the burial in Loiret. We preserve the

memory of him as an honest and generous man. All our sincere condolences to his wife.

On 06/13/21 in Borgo a Buggiano (PT) Father Fraschetti celebrated the funeral of **Giovanna Michelotti**, who died the previous Sunday, who for many months had desired and received Communion and then the last sacraments, manifesting always her adherence to the integral and Catholic Faith, in which she was baptized and in which she had the grace to die. On 06/21, after having received the sacraments, **Charles Krafft** died near Lausanne: having converted from Protestantism, he was one of the first to realize that the new Mass of Paul VI was not the established Catholic Mass by Jesus Christ, but instead a Protestantization of worship. For this reason he was among the first to reject it, and to favor the celebration of the "Mass of Saint Pius V" in Lausanne. Our condolences to his family. The funeral was celebrated in Lausanne on June 24. On 07/04/21, the attorney **Alfonso Brighina** died in Varese equipped with the sacraments he had received from Father Giugni; he attended our masses in Varese. On 07/06/21, **Mauro Morisi**, once a faithful member of the Institute, passed away in Milan. Father Giugni remembered him in the blog of the Oratorio S.Ambrogio.

On July 12, **Francesca Silecchia (widow of Stallone)** passed away, 93 years old. In recent months she had received the sacraments from Father Carandino several times. On 07/17/21, **M. Wolff**, an elderly believer from Nîmes, passed away; he had received the sacraments a few days before his death, the funeral was celebrated by Father Andriantsarafara. **Sister Marie Hélène de la Croix** from the community of Crézan near Raveau passed away on 07/31/21. On 07/31/21 in Rome Father Fraschetti, invited by one of our Roman faithful, administered the last sacraments to **Iole Matti**, who died 3 days later. On 08/03/21, **Renata Radaelli (in Lamura)** died, mother of the dearest Dr. Paola: she had received the sacraments in May. **Maria Rosa Giovannini (Widow of Mattivi)** passed away on 09/29/21 in San Mauro (TN); she had received the sacraments from Father Giugni. On October 7 **Michel Chiocanini** departed us as a result of Covid. We met Michel in 1991, the day of Father Giugni's ordination by Bishop McKenna in Verrua. It was on this occasion that Father Delmasure asked the priests of the Institute to go and celebrate Mass twice a month in Cannes. Michel had met Father Delmasure in 1976, when he, parish priest in Théoule-sur-Mer, was the only priest who remained faithful to the Tridentine Mass in the entire region. Michel converted and became one of the reverend's collaborators. After Father Delmasure's death he came several times to carry out major masonry work both in Verrua and Raveau. The dozens of oratories that he constructed in his beautiful Provence remain a vestige of this soul, who always fought for the faith. On October 13 Father Cazalas celebrated his funeral in Cannes and on Saturday, November 14 he celebrated a memorial mass in Serre-Nerpol in the presence of his family.

*The meditation of Saint Alphonsus on the "abuse of God's mercy" taken from "Apparecchio alla morte" ["Preparing for death"] (consideration XVII, year 1758) has in itself a great theological and pastoral value. It is, then, particularly current when compared to Lutheran mercy (in which divine mercy coexists with persevering in sin) constantly preached by J.M. Bergoglio, to the point that it would even extend to the very son of perdition, Judas Iscariot (see the editorial of this same issue). God is infinite merciful Love, but love requires reciprocity…*

# Abuse of the Divine Mercy

*Ignoras, quoniam benignitas Dei ad poenitentiam te adducit?* (Rom. 2. 4)

*Saint Alphonsus Maria Liguori*

**Point I**

It is in the parable of Saint Matthew (Matt. 13) in which the servants of the good man of the house, finding cockles and grain growing together in a field and desiring to pluck them out, said: "*Vis, imus et colligimus ea?*" [*Wilt thou that we go and gather them up?*]. But the Master answered: No, suffer it to grow, and then it shall be gathered and cast into the fire: "*In tempore messis*

*dicam messoribus, colligite primum zizania, et alligate ea in fasciculos ad comburendum*" [*In the time of the harvest I will say to the reapers, Gather up first the cockle and bind it into bundles to burn*]. In this parable we see on the one hand the patience with which the Lord treats sinners; and on the other, the rigor with which he chastises the obstinate. Saint Augustine says that the devil deludes men in two ways: "Desperando, et sperando" [Despair and hope]. After the sinner has offended God, the enemy, by placing before his eyes the terror of divine justice, tempts him to despair; but before he sins, the devil encourages him to sin with the hope of divine mercy. Therefore the Saint gives warning to everyone: "*Post peccatum spera misericordiam; ante peccatum pertimesce iustitiam.*" [*After sin, hope for mercy, before sin, fear justice.*] He who abuses God's mercy to offend Him, is undeserving of mercy. God shows mercy to those who fear Him, not to those who avail themselves of His mercy to banish the fear of God from their heart. Whosoever offends justice, says Abulensis (Alonso Tostado, ed.), may have recourse to mercy, but to whom shall he have recourse, who offends mercy itself?

It is hard to find a sinner so sunk in despair as to wish for his own damnation. Sinners wish to sin, without losing the hope of salvation. They say, observes St. Augustine, "God is good; I will do what I please". "*Bonus est Deus, faciam quod mihi placet*". Behold the language of sinners; but O God, such too was the language of so many who are now in hell. Say not, says the Lord, that the mercies of God are great; that however enormous your sins may be, you shall obtain pardon by an act of contrition. *"Et ne dicas: miseratio Domini magna est, multitudinis peccatorum meorum miserebitur*" (Eccl. 5, 6). Say it not, says the Lord, and why? "*Misericordia enim, et ira ab illo cito proximant, et in amministrazione respicit ira illius*" [f*or mercy and wrath come quickly from him, and his wrath looketh upon sinners*] (Eccl. 5, 7). The mercy of God is infinite, but the acts of His mercy, or His mercies, are finite. God is merciful, but He is also just. "*Ego sum iustus, et misericors*" [*I am just and merciful*] said the Lord one day to Saint Brigid. "*peccatores tantum misericordem me existimant*" [but *sinners regard me only as merciful*]. Sinners, wrote Saint Basil, consider God only as good and merciful: "*Bonus est Dominus, sed etiam iustus; nolite Deum ex dimidia parte cogitare*" [*The Lord is good and is just, do not think of the Lord halfway*].

To bear with those who avail themselves of the mercy of God to offend Him would not be mercy, says P.M. Avila, but a want of justice. Mercy is promised to those who fear God, not to those who abuse Him. "*Et mersericordia eius timentibus eum*" [*and mercy on those who fear Him*], as the Divine Mother said.

Threats of just retribution have been pronounced against the obstinate; and since (St. Augustine says) God is not unfaithful to His promises; thus He is not a liar in His threats: "*Qui verus est in promittendo, verus est in minando*"

*Saint Alphonsus Maria de Liguori*

Beware, says Saint John Chrysostom, when the devil (but not God) promises you mercy, so that he may induce you to commit sin; "*Cave ne unquam canem illum suscipias, qui misericordiam Dei pollicetur*". Never attend to that dog that promises you the mercy of God, says Saint Augustine: "*Sperant, ut peccet; vae a perversa spe*". O how many, says the Saint, has this vain hope deluded and brought to perdition! "*Dinumerari non possunt, quantos haec inanis spei umbra deceperit*" [*They cannot be numbered, who have been deceived by this shadow of vain hope*]. Miserable is the man who abuses the mercy of God to further insult Him! St. Bernard writes that Lucifer's chastisement was accelerated by God because he rebelled hoping to escape punishment.

King Manasses sinned, then he repented and God pardoned him; his son Ammon, seeing the father was so easily pardoned, abandoned himself to a wicked life with the hope of pardon; but for Ammon there was no mercy.

And thus it was that Judas too was lost, said St. John Chrysostom, because he sinned through confidence in the benignity of Jesus Christ: "*Fidit in lenitate magistri*" [*He trusted in the gentleness of the Master*]. In short, though he bears, God does not bear forever.

Were God to bear forever with sinners, no one should be damned; but the most common opinion is that even most Christians (speaking of adults) are damned: "*Lata porta et spatiosa via est, quae ducit ad perditionem, et multi in trant per eam*" [*Wide is the gate and broad is the way that leads to destruction, and many pass through it]* (Matth. 7, 13).

He who offends God with the hope of pardon, "*irrisor est non poenitens*" [*is a scoffer, not a penitent*], says St. Augustine. But to this St. Paul says that God does not allow Himself to be mocked:

*"Deus non irridetur"* (Gal. 6,7). To continue to offend God as often as the sinner pleases, and afterwards to gain heaven, would be a mockery of God. "*Quae enim seminaverit homo, haec et metet*" [*For what a man sows, he also reaps*] (Gal. 6.7). He who sows sin, has no reason to hope for anything else but chastisement and hell. The net with which the devil drags to hell almost all Christians who are damned, is the delusion by which he leads them into sin with the hope of pardon. Sin freely, he says to them; for after all your iniquities you shall be saved.

But God curses the man who sins with the hope of mercy. "*Maledictus homo qui peccat in spe*". The hope of sinners after sin, when it accompanies repentance, is dear to God, but the hope of the obstinate is an abomination to God: "*Et spes illorum abominatio*" (Job 11, 20). Such a hope provokes God to vengeance, just as a master is irritated by a servant who offends him, because the master is good.

**Point II**

Some will say, God has hitherto shown me so many mercies, I hope He will treat me with the same mercy for the future. But I respond: And will you insult God again, because he has been so merciful to you? Then (says St. Paul) do you thus despise the mercy and patience of God? Do you not know that the Lord has borne with you to this moment, not that you may continue to offend Him, but that you may weep over the evil you have done? "*An divitias bonitatis eius, et patientiae contemnis? Ignoras, quoniam benignitas Dei ad poenitentiam te adducit?*" (Rom. 2,4)

If through confidence in the Divine mercy you continue to sin, the Lord will cease to show mercy. "*Nisi conversi fueritis, arcum suum vibrabit*" [*unless you be converted, He will brandish the sword*] (Ps. 7). "*Mea est ultio et ego retribuam in tempore*" [*Revenge is mine, and I will repay them in due time*] (Deut. 32, 35). God waits, but when the time of chastisement arrives, He waits no longer, but executes vengeance. "*Propterea exspectat Dominus, ut misereatur vestri*" [*Therefore the Lord waiteth, that He may have mercy on you*] (Is. 30, 18). God waits for sinners that they may amend: but when He sees that the time given to bewail their sins is employed in multiplying crimes, He then calls the very time to judge them. "*Vocavit adversum me tempus*" [*He hath called against me the time*] (Lam. 1, 15). St. Gregory: "*Ipsum tempus ad iudicandum vertit*" [The very time comes to judge]. Thus the very time given, and the very mercies shown to sinners, will serve to make God chastise them with greater rigor, and abandon them sooner. "Cura vimus Babylon, et non est sanata, de relinquamus eam" [*We would have cured Babylon, but she is not healed: let us forsake her*] (Jer. 51, 9).

And how does God abandon sinners? He either sends them a sudden death and makes them die in sin; or He deprives them of His abundant graces, and leaves them with the sufficient grace, with which they can, but will not, save their souls. The blindness of their understanding, the hardness of their heart, the evil habits which they have contracted, will render their salvation morally impossible; and thus they will be, if not absolutely, at least morally, abandoned.

"*Auferam sepem eius, et erit in direptionem*" [*I will take away the hedge thereof, and it shall be wasted*] (Is. 5, 5). O what a chastisement! When the master of the vineyard takes away its hedges and leaves it open to men and beasts, does he not show that he abandons it?

It is thus that God acts when He abandons a soul, He takes away the hedge of holy fear, and of remorse of conscience, and leaves it in darkness; and then all the monsters of crime will enter that soul. "*Posuisti tenebras, et facta est nox, in ipsa pertransibunt omnes bestiae silvae*" [*Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about*] (Ps. 103, 20).

And the sinner abandoned in that obscurity will despise everything, the grace of God, heaven, admonitions, excommunications; he will make a jest of his own damnation. "*Impius, cum in profundum peccatorum venerit, contemnit*" [*The wicked man, when he is come into the depth of his sins, contemneth*] (Prov 18, 3).

God will not chastise the sinner in this life; but, not to be punished in this world will be the greatest chastisement of the wicked. "*Misereamur impio, et non discet iustitiam*" [*Let us have pity on the wicked, but he will not learn justice*] (Is. 26, 10).

Of this text Saint Bernard says: "*Misericordiam hanc ego nolo; super omnem iram miseratio ista*" [*This mercy I do not wish for, it is above all wrath*]. O! How great a chastisement when God abandons the sinner into the hands of his sins, and appears not to demand any further account of them! "*Secundum multitudinem irae suae non quaeret*" [*according to the multitude of His wrath, He will not seek him*] (Ps. 9). God appears not to be enraged against sinners. "*Auferetur zelus meus a te, et quiescam, nec irascar amplius*" [*My jealousy shall depart from thee, and I will cease and be angry no more*] (Ez. 16, 42). He appears to allow them all that they desire in this life. "*Et dimisi eos secundum desideria cordis eorum*" [So *I let them go according to the desires of their heart*] (Ps. 80). Miserable the sinner that prospers in this life! His prosperity is a sign that God waits to make him a victim of His justice for eternity. Jeremiah asks: "*Quare via impiorum prosperatur?*" [*Why doth the way of the wicked prosper?*] (Jer. 12,1).

And he answers: "*Congregas eos quasi gregem ad victoriam*" [*gather them together as sheep for a sacrifice*]. There is no greater punishment than that which God inflicts, when he permits a sinner to add sin to sin. According to what David says: "*Appone iniquitatem super*

*iniquitatem... deleantur de libro vivium*" [*Add thou iniquity upon their iniquity… let them be blotted out of the book of the living*] (Ps. 66, 28). In explaining these words, Bellarmine says: "*Nulla poena maior, quam cum peccatum est poena peccati*" [*There is no greater punishment, then when sin is the punishment for sin*]. It would be a smaller punishment to be struck dead by the Lord after their first sin; for, by dying afterward they will suffer as many hells as they have committed sins.

**Footnotes**

Tract by: SAINT ALPHONSUS MARIA DE LIGUORI, "*Apparecchio alla morte - Considerazioni sulle massime eterne*" [*Preparation for death - Considerations on the eternal maxims*]

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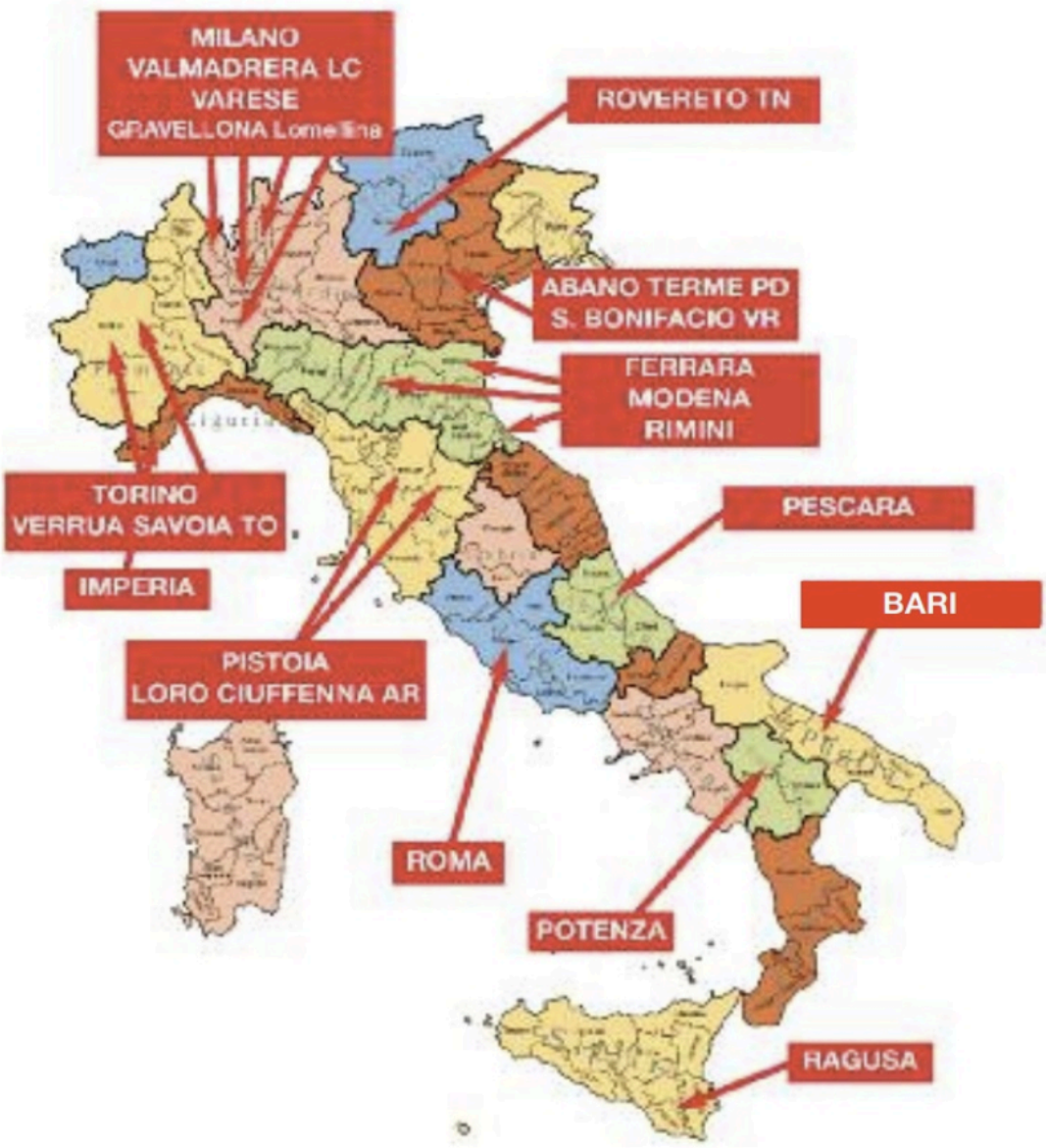


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**San Martino dei Mulini (RN): CASA S. PIO X** - *Fr. Ugo Carandino*, via Sarzana 86, CAP 47822. Tel.: 0541.758.961; e-mail: *info.casasanpiox@gmail.com*

**BELGIUM** - Dendermonde: *Bishop Geert Stuyver*, *Kapel O.L.V. van Goede Raad*, Koning Albertstraat 146, 9200 Sint-Gillis, Dendermonde. Mass every Sunday at 10:00 am. Tel. e Fax: (+32) (0) 52/380778.

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**Abano Terme (PD)**: Third Sunday of the month At 6:00 pm.

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**Imperia:** One Sunday per month. Schedule sent by mail.

**Loro Ciuffenna (AR):** Fattoria del Colombaio, str. dei 7 ponti. 1st Sunday of the month at 5:30 pm.

**Milano:** *Oratorio S. Ambrogio*, via della Torre 38. Every Sunday and Holy Day 9:00 am & 11:00 am. For information: www.oratorio santambrogiombc.it

**Modena:** *Oratorio S. Pio V*, via Savona 75. Every Sunday at 8:30 am and 11:00 am.

**Pescara:** *Oratorio del Preziosissimo Sangue*, via Ofanto 24. 2nd Sunday at 6:30 pm, 4th Sunday at 9:00 am and 11:00 am.

**Pistoia:** 3rd Sunday of the Month at 10:30 am.

**Potenza:** *Oratorio San Lorenzo*, Via Angilla Vecchia 126. One Sunday per month: consult the web page.

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